What Next in Turkey

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WHAT NEXT IN TURKEY

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GALATA BRIDGE OVER GOLDEN HORN, CONSTANTINOPLE, (p. 85)

WHAT NEXT IN TURKEY

GLIMPSES OF THE AMERICAN BOARD'S WORK IN THE NEAR EAST

BY
DAVID BREWER EDDY

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To
MY WIFE

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PREFACE

THE Balkan War has focussed the attention of our Congregational Churches upon the new opportunity before us in the Turkish Empire and in the freed provinces in Europe. Faithfully for nine decades the seed has been sown. Under the new conditions we must believe the harvest is at hand. Since Turkey is our greatest mission field it was the natural decision of the Prudential Committee of the American Board that a book on that field, written in a highly personal vein about our own work and workers, was the clear need of the moment.

Unfortunately the Committee's choice of an author fell upon one who had never set foot in Turkey. The consequent embarrassments have been many. The book makes no claim to originality or to authority. The writer has used freely the available sources and is under special obligation to Dr. Barton's "Daybreak in Turkey," Dr. Zwemer's "Islam" and Dr. W. E. Strong's "The Story of the American Board."

The book is written to make our work in Turkey *interesting* to the people in our churches. It is for those who know little or nothing of our work. It is written in the conviction that the missionary story is worthy of the brightest colors.

A word of apology is due to our missionaries in Turkey. It has proved impossible to mention the names of all. There are doubtless many glaring omissions. Nor has it been feasible to apportion emphasis according to the importance

of a missionary's work. In many cases only personal interest and acquaintance have been the standards. We wish it were possible to leave out the rest of the book and to dwell only upon the faithful services and honored labors of each one of the "gallant two hundred" who now represent the American Board in the Turkish Empire.

The book is presented both for Study and for Reading. It will be found that, as with humanity at the moment, the appendix is a most important part. Its pages should be carefully read for they suggest attractive plans for the study of this book by reading circles and young people's societies, in the older Bible classes and in the church prayer meetings.

Thanks are due to all the friends in the office who have helped in completing this task; to Dr. Barton and to Dr. Patton for reading portions of the manuscript and for many suggestions; also to Dr. and Mrs. J. K. Browne, Rev. and Mrs. James L. Fowle, Dr. and Mrs. Robert K. Chambers and Dr. Joseph K. Greene, who have corrected many "warpings past the aim"; but chiefly to Miss Mabel Emerson of the Educational Department for gathering material, writing portions of the book and reading proof. These pages are the combined labors of that Department.

The book goes forth in the hope that it will deepen the conviction of our Congregational churches in the sure triumph of the Kingdom of Christ in Turkey.

The American Board Rooms,
Congregational House, Boston,
August first, 1913.

Book One

BACKGROUNDS

CHAPTER I

THE COCKPIT OF EUROPE

The Victorious Allies

THE Turks have been driven from Europe. They hold Constantinople only by grace of international politics. Five centuries of injustice and oppression in the Balkan Peninsula are ended. Christendom today shares the relief and joy of past centuries over the battle of Tours in 732 and the repulse before the walls of Vienna in 1529 and 1683. To our keen interest in contemporary historical events of such magnitude is added our modern missionary enthusiasm which sees in these new conditions an opportunity for bringing education and Christian character to peoples long held under cruel bondage. Since Congregationalists are mainly responsible for bringing the gospel to the Turkish Empire both in Europe and in Asia we are here face to face with our most insistent and stimulating challenge.

A year ago victory for the Allies seemed an utter impossibility. Many disastrous rebellions under terrible provocation gave little hope for present success. Italy's successful attack upon Tripoli and the consequent weakness of the Turkish government at home offered the tempting moment of opportunity. The campaign begun with unexpected energy and with momentary unity of purpose, was carried through with sur-

prising ability and bravery. Little Montenegro declared war on October 8, 1912, to be followed nine days later by Bulgaria, Servia and Greece, all burning to avenge unnumbered memories of injustice and defeat. The impetuosity of the Allies could not be restrained as their armies poured through the passes of the Balkan mountains or advanced from Greece. Their leaders had learned effective lessons from the rush of the campaigns of the great Napoleon for in a single month the main forces of Turkey had been crushed at Kirk Kilisse and Lule Bourgas in a magnificent flanking movement after Adrianople had been adequately masked by a besieging army. The advance was not checked till the Tchataldja lines had been threatened, successful assaults had been led against Uskub and Monastir by the Servians, and Salonica and Janina had fallen under the hammering of the Greeks. The Allies dictated their own terms by carrying Adrianople at the point of the bayonet, throwing open the last approach to Constantinople. The terms of surrender included the loss to Turkey of practically all her provinces and suzerainty in Europe, as well as the Aegean Islands.

The bravery and rash devotion of the allied troops furnished a striking contrast to Greek disasters in her last war with Turkey in 1897. The strategy of the Bulgarian General, Savoff, placed him among the foremost modern tacticians. But such transformations in history never happen

by accident. We must therefore give praise not alone to the armies in the field but to the progressive spirit of each of the four countries which came to their hour of trial with a consciousness of victory already won. The Turks have fallen before men who were once their "rayahs" or slaves, before men made strong by suffering to forget their differences and to face death with joy in their new patriotism. Only the horrible strife between the Allies themselves, following hard on the heels of their victory, remains to mar this glorious page of their struggle for liberty.

Who Are The Allies?

It is with the keenest possible interest that we turn to the pressing question of who these peoples are who have accomplished what the "Powers of Europe" have been powerless to achieve in a century of diplomacy, although urged on by the outraged conscience of Christendom. We must peer far back into a distant past to trace the origins of Serb, Bulgar, and Greek. Their common homeland in the Balkan Peninsula was the land of Philip of Macedon out of which the armies of Alexander the Great passed into Asia for conquest. Rome made frequent expeditions here to bring the "Thracians" under her power. When Julius Caesar was assassinated his legions were camped here in Thrace ready for an expedition into Asia. With the beginning of the Christian era there was already a mixture of races in

these mountains. Various tribes of the Indo-European family had settled there with later migrations of Goths, Huns and Slavs, all of them pressing into the rich west from the high tablelands of central Asia.

The first of the four allies, the Servians, came into southeastern Europe in the seventh century. Pressed to the shores of the Adriatic by their stronger neighbors they formed four distinct countries of which Servia and little Montenegro are two. Bosnia passed under Austrian control in 1878 and Herzegovina was annexed in 1908. Early in the last century Servia's dark days of oppression by Turkey were ended by successful rebellions under their two national heroes, "Black George" and Milosch. Independence has brought some progress and an increase of territory under the treaty of Berlin in 1878. Most of us remember reading about the savage assassination of their rulers, King Alexander and Queen Draga, by officers of the palace guard in 1903. At present King Peter, the grandson of "Black George," is on the throne facing the perplexing results of the present war.

Little Montenegro bears the honor of being the tiniest kingdom in Europe. Once an offshoot from Servia, it has maintained a precarious existence in its mountain refuge. The bravery of the Montenegrin troops was demonstrated by the remarkable heroism of the band of two hundred bomb throwers who stormed the trenches at

Tarabosch, one of the important defenses of Scutari, and opened the way by the havoc of their hand bombs for the final infantry attack. Not a man of the group returned alive. King Nicholas last April defied a blockading navy of the Powers in an attempt to snatch Scutari from Albania and to claim a port on the Adriatic for an industrial outlet. All the world read with admiration of the final assaults upon Scutari and sympathized with Montenegro when she was robbed of the fruits of her victory by Austria.

The third of the allied powers is Greece. After the days of her glory under Athens and Sparta, Greece became the slave of succeeding masters. Philip and Alexander of Macedon gave way to the Caesars of Rome. The eastern Roman Empire in Constantinople yielded control of her to Venice and to Turkey. After Constantinople fell the Turkish crescent waved over the Acropolis in 1460. The powers of Europe secured the independence of Greece in 1830 after twenty-two centuries of unbroken subjugation, and again preserved her life in the rash war with Turkey in 1897. Today a new spirit seems to be in evidence. Many of her best men carried rifles in the ranks as privates. Her armies have done their full share with marked bravery in many engagements. The ancient island possessions are to be hers once again and the future seems bright with hope, though it is doubtful if her ambition to rule at Constantinople will ever be achieved.

The fourth and the strongest of the allies is Bulgaria. The Bulgari were a race distantly related to the Turks in their original home in Central Asia. Journeying into Europe through southern Russia they gave their name to or received it from the river Volga. Crossing the Danube on the ice they settled on the plains north and south of the Balkan mountains but lost their language and customs by absorbing those of the peoples who had preceded them precisely as did the Norman conquerors with the Saxons in England. By the seventh century they had become the leading factor in the peninsula and one of their earliest rulers, Krum by name, used as a drinking cup the gold embossed skull of an emperor in Constantinople who had dared burn his palace to the ground. In 864 their king, Boris I, was converted to the Greek Church by two brother monks, Methodius and Cyril.

Bulgaria's history has been one long story of strife with her neighbors. The long bitterness between Servia and herself has been increased by mutual cruelty and intrigue and can alone explain the insane outbreak of blood-lust last June. But both these lands found their worst foe in the Eastern Empire at Constantinople. In 1014 in an outburst of savagery the Emperor Basil II seared out the sight of fifteen thousand Bulgarian prisoners with red hot irons, sparing only one out of every hundred to guide his fellow prisoners back to their mountain home.

The Turk Enters

It was this same needless strife among themselves that long ago brought ruin to the Balkan states at the hands of the Turk invader, as in all history civil war has opened the door for the foreign conqueror: Israel called Assyria to her aid only to be swallowed up; the Popes lost their Holy Roman Empire by calling in Charlemagne; the Saxons called upon the Danes; the princes of India welcomed England and thus did the Greek Emperor in Constantinople call twice upon the Turk across the Bosphorus to drive out the Bulgarian! In the thirteenth century two thousand Moslem cavalry entered Thrace to bring peace! Again in 1389 on the invitation of his Greek allies the Ottoman Sultan, Murad I, shattered the combined armies of Servia and Bulgaria, of Bosnia and Albania on the plains of Kossova, "the field of blackbirds." From that date until this year the crescent has waved over the lands that could not maintain peace among themselves.

At first their new provinces were allowed a degree of liberty. Moslem officials ruled as governors in the capital cities, collecting the revenues and crushing every attempt at rebellion. Murad claimed as a portion of the spoil the brightest and strongest of the sons of the conquered Christians to be educated under Islam and to be drafted into his new regiments of Janizaries. This body of soldiers grew to number forty thousand and their fanatical zeal outdid

their masters in cruelty. Only four times in the five centuries did they suffer defeat but their power was so often used in the making and unmaking of new sultans that they were finally massacred by Mahmoud II in 1826.

The leaders of the captive races became Moslems in large numbers in order to keep their lands, thus depriving the people of all hope of successful resistance. In the present century and especially under the cruelty and misgovernment of the last Sultan, conditions became intolerable. A settled policy of oppression, murder and violence devastated whole districts or wiped out entire villages. In 1876 the "Bulgarian Atrocities" at last woke England from sleep. According to the reports of United States Consul Schuyler to the press and to the governments of Europe, not less than fifteen thousand Christians were massacred in cold blood within one month! In the village of Batak the whole population were driven into their church building where blazing oil and timbers were hurled upon the defenseless mass until every soul perished with the single exception of one old woman. Gladstone voiced the cry which aroused the conscience of civilized nations and Russia took up the defence of their kinsmen and fellow-Christians in the Greek churches with eager zeal.

In this Russo-Turkish war of 1878 the Bulgarian peasants did their utmost to aid the Russian troops in the Shipka Pass and at the siege

of Plevna. The resulting conference of Berlin freed the Bulgarians forever from the oppression they had suffered, but while it permitted them to choose a ruler and to form an independent government it left them nominally under the suzerainty of Turkey and Macedonia was abandoned to the mercy of Abdul's empty promises of reform.

The "Eastern Question"

The treaty of Berlin reveals the diplomatic jugglery that for decades has engaged the jealousy of the Powers. If Russia had been allowed to have her way Bulgaria would then have been given Macedonia and the land south of the Balkan mountains known as Eastern Roumelia, but Europe feared that this would give to Russia her long-sought chance to find an easy approach to the Mediterranean. Herein lies the crux of the "Eastern Question" and the cause of the Crimean War in 1854-6 when England and France aided Turkey to resist Russia's attempt to capture Constantinople. It took the battles of Inkerman and of Balaklava with the immortal charge of the Light Brigade to check Russian ambition in that direction.

Another phase of the political problem has been the desire of Austria to extend her authority over the small kingdoms on her southern border to the shores of the Aegean Sea, but if England and France allow this it would strengthen the Triple Alliance between Germany, Austria and

Italy, and would build up Austria's sea power as a menace to England. *Welt-politique* in this "Eastern Question" has thus been the excuse for continuing the authority of Turkey on the peninsula at Constantinople as a barrier against the aggression of Russia or of Austria. But while diplomacy was thus abandoning five millions of defenceless Christians to Moslem cruelty, the four allies quite independently of the foreign departments at London and Berlin have forced a solution of their own.

The progress of Bulgaria since her new birth in 1878 has been no less than remarkable. Under her first elected ruler, Prince Alexander of Battenberg, a young man of twenty-two and an officer on Emperor William's staff at Berlin, wise laws were enforced, education was made compulsory, the Bulgarian language so long under the ban has been restored, the wealth of the country has rapidly developed, over two thousand miles of railroad and three thousand miles of telegraph have been built. Eastern Roumelia was added to the kingdom in 1885, since the people of the two countries were Bulgarian for the most part. Alexander won the title of "Liberator" but was forced by Russian intrigue to abdicate in 1886.

Prince Ferdinand of Saxe-Coburg and Gotha, a young officer in the Austrian army, was selected as the new king almost by accident as he sat in a Viennese beer garden. The grandson of Louis Philippe, "the cousin of every crowned head in

Europe," a man of large fortune and of discretion, deeply interested in natural history studies; but at once too aristocratic, too retiring and too formal to suit the easy-going Bulgarian peasants, he has made a fairly good king. In the present war he has been active with his generals at the front, to the rapid increase of his popularity. Ninety-five per cent of his people are farmers and herdsmen with a firm common sense, a deep love of their homes, and a splendid patriotism that has always expressed itself in persistent support of the movement for the liberation of their fellow-countrymen in Macedonia.

The deepest passion in the heart of every true Bulgarian is the fierce hatred of the Turk. At last the old scores have been wiped out in these sweeping victories and the humiliation of her old enemy, but at the terrible cost of more than one hundred thousand lives laid down in the stormed trenches and mountain passes.

The Rise of Islam

To grasp the full significance of the outcome of this war and its influence upon missionary history we must turn back a thousand years to study its whole background in the rise and fall of Islam as a world power. No other page of history can excel this in missionary importance for here we stand face to face with Christianity's strongest rival in the world today. We cannot believe the issue is uncertain.

Mohammed died on the eighth of June, 632, soon after he had completed the great pilgrimage to Mecca with the sacrifice of one hundred chosen camels. He had appeared at Mecca in middle life as the Prophet of Allah, had won the aid of a group of believing friends, then of the neighboring tribes. As his power grew so did his lust for conquest. His early words, "Let there be no compulsion in religion" were soon forgotten in favor of the later revelation, "Then slay the polytheists wherever ye find them—but if they turn Moslems and rise to prayer and give the legal alms then let them alone."

His successors in power rushed forth with fanatic zeal upon the most rapid and sweeping conquest the world has ever known. Like a great tidal wave they poured their armies through lands far and near under the slogan "Ya Mansur Umit!"—"Strike, O ye conquerors!" The Arab hordes spread like a flame across Northern Africa, checked only by the waves of the Atlantic. Their leader, Akba, spurred his horse into the sea and with uplifted sword cried, "Great God, if I were not stopped by this raging sea, I would go on to the nations of the West, preaching the unity of Thy name and putting to the sword those who would not submit."

Under Tarik who gave his name to Gebel Tarik, the modern Gibraltar, they entered Spain to establish a civilization that was to last for eight hundred years. The islands of the Mediter-

ranean were overrun and even Rome itself was partially sacked in 846 to be saved however by the bravery of Leo the Fourth. The doom of Persia was sealed in 642 on the battlefield of Nehavend, where thirty thousand of her soldiers were slaughtered with eighty thousand refugees. All Western Asia was speedily subdued. In the east the great Moghuls entered India as conquerors in 1525 to build up a mighty Empire with its center at Delhi, leaving there until this day more than sixty millions of the Faithful, while peaceful conquests by Mohammedan missionaries have succeeded in winning more than twenty million converts in China and fifteen millions more in Asiatic Russia.

Meantime on the highlands of central Asia another conversion and conquest was made that becomes the chief factor of our present subject, for Seljuk, the leader of all the Turks, became a Mohammedan before his hordes swept westward into Asia Minor under his successors.

The Turks are from Turanian stock, more closely related to the Mongols and Manchus of history than to the peoples of Europe. They were nomads wandering from valley to valley, fierce, hardy and brave. In successive waves of migration they swarmed over Armenia until Othman the First founded his empire and the present dynasty of Sultans by the Mediterranean's shores. His sword is even now girt upon the hip of each new Sultan as his sign of authority.

When the Sultan Murad entered Thrace upon the invitation of the Greek Emperor but one final blow remained. Constantinople had been founded by Constantine in 330 on the site of the famous Byzantium. It was the capital of the Eastern Empire of Rome and the center of the Greek Catholic faith after the great separation from the Roman popes in 1054. After resisting two earlier attacks by the armies of Islam in the seventh and eighth centuries it was thus again in the fourteenth century face to face with its final conquerors. Evil days had befallen its glories and it remained only an echo of the greatness of Rome and Greece whose heir it was.

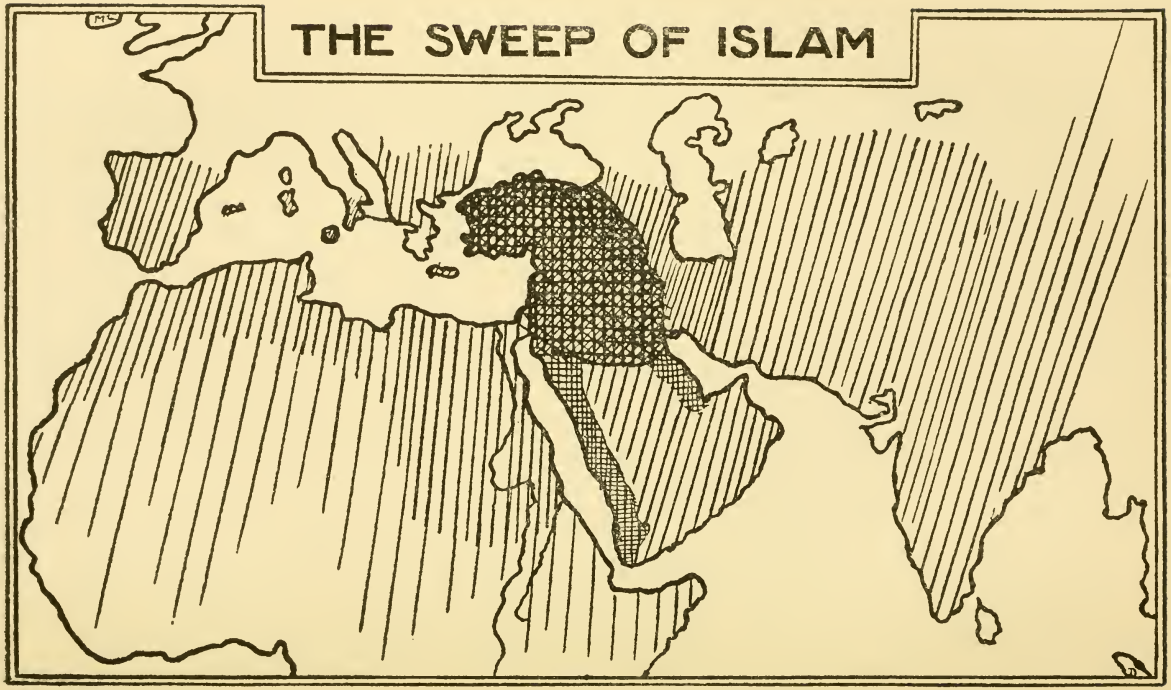
Three centuries of terrible crusades had swept past its gates into the Holy Land in strange mixture of courage and devotion with folly and fanaticism, sapping Europe of her best blood but leaving the sacred shrines still in the hands of their Saracen rulers. In the struggle between Turk and Christian the greatest names of the age of chivalry won their renown, from Godfrey of Bouillon and Robert of Normandy, from Barbarossa of Germany, Philip of France and Richard the Lionhearted to Edward of England.

In 1453 under Mahomet II all preparations were complete and a giant fortress was built five miles from the doomed city. For the first time ancient and modern methods of war were combined by placing catapults, battering rams and huge cannon side by side. These guns were

built to hurl stone balls weighing six hundred pounds. At last the walls were breached and with the terror-impelling cry of the Moslem hosts, "Allahu Akbar! Allahu Akbar!" the quarter of a million Mohammedans swept over and crushed the tiny force of scarce fourteen thousand Christian defenders and Constantinople had fallen. An element of irony was added in the fact that the last Emperor like the first bore the proud name of Constantine.

The Decline

If the Moslem world today still offered the same united front then might we well despair of seeing Christian education and civilization prevail over it for at the zenith of its power Islam numbered not less than 220,000,000 people under the religious authority of the Caliphate. But there exist many reasons that lead us to hope that its power is on the wane. Perhaps the most practical evidence appears in the decline of the political power of Moslem lands before the spread of Christian nations. If we study the map of the world we are surprised to see how rapidly the temporal rule of Islam has disintegrated in the past century. Even when Columbus was saying farewell to Queen Isabella under the walls of Granada in 1492 the final blow was being struck for the expulsion of the Moors from Spain. From that day the tide has swept back as swiftly as it had risen. Morocco is now under French and



LIGHT SHADING—High water mark of Islam.

BLACK SHADING—Present Political Power of Islam.

Spanish influence; Tunis and Algeria are no longer independent states; Tripoli has just been lost to the crescent; Egypt shows the progress and transformation of England's rule; Arabia threatens to throw off the Sultan's authority; most of India is under British control and with it the largest number of Mohammedans in any land are brought within reach of justice and education; the millions of "believers" in China are now hardly distinguishable from their neighbors; other millions in Russia and Mongolia are in process of absorption; all Persia, now dominated by Russia, gives but scant loyalty to the Caliph and today in the Balkan states the last provinces in Europe have been severed.

It is not claimed that this loss of political supremacy spells the speedy conversion of Islam. Alas, far, far from it! But it is clear that more than nine-tenths of living Mohammedans are now under other flags than the crescent and that many of them are, for the first time, within the reach of influences that make for progress and enlightenment. God makes even the wrath of men to praise Him and even through wars begun in injustice there may come results that lead to the accomplishment of His will among the nations. As the exodus from Egypt brought Israel to Sinai under the plan of God; as His wisdom prepared the world for the coming of Christ and for the spread of the Gospel by Paul; as His will has ever been wrought out in the history of nations; we

must believe that the present accessibility of the followers of Mohammed to Christian teaching and influence is as clear an indication of His plan to men as was ever His guidance of Israel by pillar and cloud. A deep meaning is in the words, "See, I have set before thee an open door."

If we seek the causes of this decline in the power of Islam they lie before us:

1. Division. With each new conquest unity became less possible. Parties sprang up at the very death bed of Mohammed. Heresies flourished in Persia, in Africa, even in Arabia itself. Moslem authors cite the seventy-three sects prophesied by Mohammed himself as divinely appointed. There are said to be thirty-two separate divisions of the Shiah heresy and a like number of parties among the Mahdists. Abdul Kader wrote of one hundred and fifty existing sects and Zwemer states that "for rancor, bitterness, hatred and bloodshed the sad divisions of Christendom are far outmatched by the history of sects in Islam." There is comfort in the thought.

2. Social Degeneracy. Civilization has hid her face in every land where Islam has ruled undisturbed. Illiteracy has reached the appalling average of over ninety per cent among the men and ninety-seven per cent among the women. Immorality has been fostered by polygamy and concubinage; bribery, lying and robbery have flourished unabashed; slavery has been encouraged; fatalism has paralyzed progress and moral

responsibility while bigotry and injustice have led to industrial atrophy and have held in the bondage of poverty their subject races. These and a host like these are the terrible indictments of the social and moral weakness of Islam.

3. The Growth of Christian Civilization. In contrast to the impotence of Moslem rule has been the spreading power of the Anglo Saxon races as they have claimed every element of civilized life for their own bringing education, justice and industrial development to every land over which the flags of Christian peoples wave.

Chaos in Turkey

From this glimpse of the rise and fall of Moslem power in the world we may well turn back to the land in which our interest now centers to discover there the self-same results of misrule and of degeneration. Since the Russo-Turkish war and the beginning of the rule of Abdul Hamid II in 1876, Turkey has known no moment of progress. Permitted to hold his throne by European diplomacy, "the sick man of Europe" or "the great assassin," as Gladstone called him, made endless promises of reform but without fulfillment. Gathering about him a system of spies said to number a total of forty thousand, he banished or murdered every man whose progressive ideas made him dangerous. Oppression and injustice were the foundations of his policy. Massacre and confiscation were his weapons

against the helpless Armenians and Greeks. Industry was stifled by graft and over-taxation. Only the evils of his reign flourished. So unbearable did conditions become that even the better element among the Turks banded themselves together to check his misrule.

On July 24, 1908, a successful revolution was achieved almost without a blow by the Young Turk Party under the leadership of the Committee of Union and Progress and under the familiar cry, "Liberty, Justice, Equality and Fraternity." A constitution was announced and a parliament called. Progressive reforms were inaugurated, religious toleration was declared and while the people celebrated their new liberty in unparalleled scenes of rejoicing their leaders revealed a poise of judgment and an ability in reconstruction that promised well for the future. Even the massacres of Cilicia in 1909, secretly ordered by Abdul, could not enflame the land into civil war and consequent intervention as he had planned, but his treachery did succeed in losing him the throne and in winning banishment from the palace where he had misruled so long.

After years of weary waiting it seemed as though God was at last to bare his arm in the sight of the nations by bringing the new era in the Turkish Empire where hope of justice, of progress or of prosperity had died. The Young Turks seemed to hold in their hands an opportunity unequalled in history. The prayers of our

missionaries rose for those in power that they might be given wisdom, integrity and the fear of God, by whatever name they might call Him.

But alas, the fair promises were not fulfilled. A reactionary movement gained headway in which equality of the races was again forgotten and the principles of justice were trodden under foot. It is quite probable that some of the Young Turk leaders themselves were responsible for the second massacre in Adana, seeking by it to strengthen their hold on the conservative Turks.

Losing control of the government for a time to the Liberal Party the Young Turks again came into power on a wave of popular protest against the early offers of surrender in the Balkan War. The murder of Nazim Pasha, the minister of war and one of the strong members of the Liberal Party, by Enver Bey and his friends was the dramatic climax of the coup d'etat. But this party also has found it necessary to bow their necks to the disgrace of surrender.

Prophecy is impossible concerning the trend of coming events. We can only add our prayers to our hopes that the best counsel will prevail and that the leaders of the Turks will learn the one clear lesson of this defeat:—No longer can an empire exist in contact with Europe but in defiance of all the laws of human progress and civilization. If Turkey now turns her face toward the future to reorganize her internal affairs, to develop her industries, to continue her constitution and the

fair practice of her laws; to make possible freedom of worship and of conscience even for her subject races; to unite all her scattered elements into patriotism for the "Ottoman" empire; and above all by reforms of righteousness to base her public life and their individual character upon truth and virtue, thus and only thus, then and only then, is there hope for the crescent even in the land which it has so long ruled. The European powers are said to have agreed even upon their spheres of influence and control in case of a necessary partition of the Turkish Empire among them. *Progress* she must whether it be under the influence of her own leaders or under the strong arm of the European powers.

In all this political turmoil and its results our deepest hope is that the day has come for the open approach to Moslem hearts with the message of Christ. We believe our schools and colleges are to be thronged as never before by Moslem youth. We believe the new day of missionary success within Islam has already dawned. The evidence is accumulating each day and month that the barriers are to be thrown down and a highway shall be prepared for the coming of the Kingdom.

CHAPTER II

AN EMPIRE AND ITS FAITHS

A Land of Memories

IT was grim humor indeed when Disraeli reported to England after the treaty of Berlin that he "had consolidated the Turkish Empire." The Turk could hardly be expected to enjoy the joke of such consolidation for all he could feel was the painful amputation of his rich provinces. The war of 1913 has simplified our task of describing the present Turkish Empire now that once again it has been "consolidated" almost to the limits of "Turkey Proper."

Since it is no longer fashionable to speak of a bird's-eye view, let us catch a bird-man's view of the whole land by a trip along the boundaries of the present empire. Suppose we start in a hydroplane at the southeastern end of the Black Sea where the Turkish border touches Russian territory. We follow straight west along the southern shore of the Black Sea to Constantinople, thence through the coveted waterways; the Bosphorus, the Sea of Marmora, and the Dardanelles viewing the strip of empire remaining in Europe. We turn abruptly south through the Aegean Islands that break the western shores of Asia Minor into endless gulfs and bays. Eastward into the Mediterranean Sea we pass under the extended cornice of Asia Minor, wheeling

due South past Syria and Palestine to modern Egypt. From the Suez Canal we may "tranship" to a camel caravan overland straight east to the head of the Persian Gulf. There we turn to the northwest, following the great river valley where the famous Tigris and Euphrates merge into a single stream. If we look away to the northwest we will catch a glimpse of Lake Van in the center of the eastern border of this land and our eye soon lights once again upon the Black Sea.

We have journeyed around all that remains of the Turkish Empire. Once it stretched from the Danube to the sources of the Nile, from Tripoli through Arabia to the borders of Persia. Even now we might be justified in continuing our journey down the Red Sea around the Arabian peninsula into the Persian Gulf where we strike our former route, but we must remember that the Sultan cannot enforce the political authority he claims over these barren deserts of Arabia.

"Turkey Proper" has an extent of over five hundred thousand square miles, but little more than one-third the territory which the Turks ruled directly and indirectly five years ago. A similar decrease in population must be noted for the Sultan now rules only about eighteen millions of people whereas more than forty millions admitted his political authority only a few years ago, to say nothing of the two hundred million Moslems who might recognize him as the Caliph or religious head of Islam.

In our journey we notice that the land is broken into several great divisions. First comes the strip of coast on the west, then the great central plateau of Anatolia with its distant horizon of the Taurus and Anti-Taurus ranges to the south and finally the tablelands of Armenia in the northeast and of Kurdistan in the southeast. Rarely are we out of sight of mountains even when crossing a barren plain, and the climate has varied from the dry heat of the plains to the deep snows of the mountains in a single day's average journey on horseback.

The wealth of historic memories exceeds that of any land on earth. Over to the east in the valleys of the great rivers, we were flying over the shapeless mounds that mark the site of ancient Babylon, whose civilization runs back to at least 6000 B. C. Higher up on the banks of the Tigris you catch a glimpse of Mosul, the modern city near the site of the ancient Nineveh, capital of the Assyrians. Between these rivers now lie several of our strong mission stations such as Oorfa, Mardin, Diarbekir and Harpoot. Conquerors like Cyrus, Darius and Xerxes marched their armies back and forth along these highways. For five weary months Xenephon led the retreat of the famous Ten Thousand along our very path by the Tigris through the wilds of Kurdistan and Armenia, until they reached the shores of the Euxine (now the Black Sea) at Trebizond, in February, 400 B. C.

In the extreme northwest on the plains of Troy, Achilles and Hector fought for the beauty of Helen even as Russia and England are now wrestling in diplomacy over the beautiful Queen of Cities so near by. In the centuries before the Christian era we think of the western shores of Asia Minor peopled by the Greek colonies from Athens and Sparta establishing their great capitals on the mainland and leaving ruins which are now a common sight within easy horseback ride of our present mission stations. Alexander, in 333 B. C., crossed the Dardanelles into Asia to sweep the Persian from his path in his great march to the head of the Persian Gulf and into India.

But best of all, in the little lands to the south the Bible story unfolds. Thither came Abraham from Ur of the Chaldees threading his way across the Lebanon ranges to the hills of Canaan where open-browed to God he received the revelation of monotheism. The exodus from Egypt brought the children of Israel into the southern borders of the present Turkey. Here the kingdoms of Judah and Israel were ground to dust between Egypt and the growing power of Assyria. The footsteps of Christ Himself never passed beyond the limits of this land except for the brief sojourn in Egypt. As you run over the list of Paul's epistles, it is a pleasant surprise to discover how many of them were addressed to cities that we are now to know. Many of the great mission centers of our present study were the mission

centers of the journeys of Paul. The fact of his birth in Tarsus has only this year stirred American Congregationalists to help build a memorial church to his name in his native city. We would be dull of heart did we not feel our missionary interest stimulated by these memories.

Possible Prosperity

The wealth of this land was greater then than now. Mesopotamia was the granary of the world for thousands of years. The Bible story continually describes the hills and valleys of Canaan as "flowing with milk and honey." Even today Turkey remains a potentially rich country, yielding large crops of all the familiar grains and doing a great trade in the fruits of the semi-tropics such as oranges in Syria and dates from the Persian Gulf, Bahrein being the greatest shipping point for dates in the world. In the corners of the hills and on some favored plateaus excellent crops are grown despite the mediaeval methods of scratching the face of the generous earth with a crooked stick for a plow. Today the great forests have disappeared from the mountain sides, even the roots of the trees being grubbed out for fuel. Terraced vineyards and olive groves of the hills have washed into the plain. The immense irrigating canals of yesterday are choked with sand for irrigation is no longer possible when every man fears his neighbor and the government will do nothing.

The blight of mis-government rests even upon nature, and men cannot be expected to develop their farms when their slightest evidence of prosperity would bring the tax collector swooping down like a vulture. A man with a tiny flock fears to increase it lest some neighboring Kurdish chief should seize his entire fortune in a foray. The mineral wealth of the mountains is today almost untouched, yet here lie iron and coal in abundance as well as the precious metals, but under present conditions while all mineral wealth is held to be the property of government the mines will never yield a profit except to the thrifty officials in charge.

Recently an Armenian merchant of ability desired to build a woolen mill and asked for permission to found his industry in Turkey. His appeal met with no encouragement from the government and he could hope for little less than confiscation. When he sent his petition to the Bulgarian government he was offered a site free of cost and release from all taxes for five years to encourage his staying in that country. In their contrasted methods lies the secret of the increase of prosperity in the one land and of decay in the other. A land then, rich in its possibilities, but comparatively poor in its actual production because of centuries of misrule resulting in industrial stagnation! This is a devastated Eden. If ever the sins of men blighted a landscape it is here before us.

Perhaps the greatest hindrance to progress is the absence of roads since these alone make commerce and development possible. One horse can easily draw in a cart four times his pack load but because of the few roads and the dangerous disrepair even of the few, commerce must go in camel or donkey caravans over a foot path or a sheep track. An American "Good Roads Association" in the heart of Turkey combined with a little official enterprise could make it blossom like the rose in five years. If the government will grant further concessions to foreign companies for the building of railroads, for large irrigation projects and for the introduction of modern industrial improvements, not two blades of grass but a dozen would soon grow where one languishes now.

Two reasons are apparent for this attitude of indifference. The first has a religious source. The Mohammedan has ever been contented with his past. These modern improvements are not mentioned in the Koran and therefore he is content to live without them. It was this same attitude of indifference or of bigotry that led to the ruthless destruction of the library in Alexandria, the greatest library in the world. When the commander was asked whether it should be saved or destroyed his answer ran somewhat like this, "If all those books agree with the Koran they are useless, if they disagree they are dangerous. In either case let them be destroyed."

The second reason is political. The last sultan learned to his cost that every concession granted to a foreign company gave another handle upon which foreign powers could lay their strong grasp. He was content to keep his land in poverty since it is still, and only thus, *his land.* If progress, development, prosperity should come it would be his no longer. This was his fear, and it worked disastrous results for his country.

Churches of the Buried Talent

We shall come to know the peoples of Turkey somewhat better in later chapters as we work among them in the mission stations but for the moment we must glance at their characteristics as we have seen them in our journey of exploration. The two great religious divisions that interest us are the Moslem and the Christian.

The Christian population divides about equally into two great sections, the Armenian and the Greek. The former numbering perhaps a million and a half are naturally scattered in the east while the two millions of Greeks are gathered in the west. The Greeks are prominent in leading positions in business houses, in banks and in some departments of government service, while the Armenians as a people are merchantmen, keen, thrifty and exceedingly capable in barter and in business. Under favorable conditions the Greek and the Armenian would both outstrip the easy-going Turk in every branch of business

and would soon possess the wealth of the land but the fact that the Turk knows this full well is one explanation of the policy of oppression and repression in the past.

If our fellow-Christians in Turkey reveal grave weaknesses and qualities of character that fall short of the perfect stature of the true Christian, we cannot judge them harshly when we recall the nine centuries of awful darkness in which they have groped their doleful way. We ourselves will be the first to confess that under similar conditions the development of the Anglo Saxon race would have been an impossibility and we can therefore humbly admire the strength, the endurance, the marvellous persistence of faith in the Orthodox Greek and the Armenian churches that have kept them alive.

A hint of the origin of these two churches will help us to understand both their strength and their weakness. The Armenians were the first of all nations to adopt Christianity for their state religion. They were converted by Gregory the Illuminator as early as the third century. Their worship remains practically the same as the Greek church though unimportant points of theology hold them apart. Directly in the path of the historic world conquerors, the Armenian people have been crushed and abused by many masters. Their persistent faith has kept them alive but at the same time their hardships tended to harden them in suspicion and bigotry.

The great separation of the Roman and Greek Catholic churches was the natural result of the division between the eastern and western Roman Empire in 395. The eastern bishops would not accept the commands of the popes at Rome and differences in belief and practice were magnified until the Great Schism in the ninth century forced them apart for all time. In their services they hold to the Greek language and allow no worship of images, no organs or musical instruments in their churches, though they worship the saints and their relics, permit crosses and pictures and the marriage of their lower clergy.

In separating from Rome the Greek Church lost none of the former's weaknesses with which we are familiar but added an even greater extreme of formalism, of ritualism and of bigotry combined with deep ignorance and moral failure in her priesthood. The days of the great fathers had long since passed and even without persecution the Orthodox Church might have gone through as dense shadows as did mediaeval Catholicism in the west. Today practically the same charges of intellectual stagnation, excessive and empty ritualism and moral weakness could be brought against all Catholic churches that have been removed from the helpful spur of Protestantism whether in South America, Southern Europe or Asia Minor. Those who know the Oriental churches at first hand are never in any doubt as

to their need of reforms within and of spiritual inspiration from without. Our missionaries are needed there not to tear down but to build up, "not to destroy but to fulfil."

The Moslem's Faith

Of the Moslem peoples the Arab predominates in the south. Over in the mountains to the east dwell the Kurds, rough mountaineers of untamed nature; cruel, fierce and warlike beyond all the other peoples of Turkey, never fully under the subjugation of their would-be over-lords, the Turks. Not pausing to speak of the Circassians on the northeast or of the Druses in the Lebanon ranges, we find the Turks themselves everywhere although they never wholly dispossessed the previous owners of their territories. The ten millions of them comprise at least 60% of the whole population.

The Turk is a difficult man to describe. At times he is found to be courteous, grave, patient, dignified and honest. Many of their leaders are generous minded possessing genuine virtues of character but these same men through the long influence of Mohammedanism are capable of becoming fanatics, blood-thirsty and evil-minded persecutors, while their religious point of view makes it quite impossible for them to deal with the vexatious problems of their subject races in the spirit of even justice. One who has traveled widely among them has said that the Turk

possesses a childlike mind, a curious blending of strong and weak qualities, and that in his travels he has never met a Turkish mullah much less a common citizen whose mental process could be sympathetically understood and valued by an Anglo Saxon, or who gave an impression of thorough scholarship and logical grasp of the subjects under discussion. At times even their wise men reveal a superficial amassing of facts and sophistries imperfectly related and seldom leading to a thorough-going philosophy or a practical common sense.

It would be vitally interesting to make a close study of Islam comparing its faith and practice with ours, its moral influence with Christian civilization. At present only a "lettergram" outline is possible. The first question is, "How did it all begin?" The world's great religions have *grown* into their present form. Their founders taught fundamental truths which had to be developed by their followers and this is what happened with Mohammedanism. The prophet had given the one hundred and fourteen suras or chapters of the Koran as ecstatic revelations while he lived, but they were not written down or arranged until many years had passed. The Koran is a little shorter than the New Testament and quite without logical arrangement or chronological order so that the reader is helpless to understand its teachings or the practices based upon its pages. Later leaders

wrote "Interpretations." Then came a great bulk of "Traditions" from religious teachers like the "Patristics" from our own church fathers. Local customs were adopted in many conquered countries. Popular feasts took on Mohammedan meanings. Today customs vary in each Moslem land but the foundations remain fixed. The six articles of faith and the five duties of practice for every Moslem are as follows:

1. "*There is no god but Allah.*" This is the first half of the Moslem creed. God was at first pictured as ruling the world in mercy and truth but later His ruthless sovereignty and despotic authority were emphasized. He is worshipped in dread as a distant creator ruling His world by the unchangeable laws of fate. The often quoted phrase is doubtless an exaggeration but it suggests a picture practically true to the Moslem mind: when Allah divided mankind into two portions he decreed their fate thus, "These to Hell and I care not. These to Heaven and I care not."

2. A profound belief in *angels, jinn and devils* who struggle for the control of man. A good and an evil spirit record the deeds and influence the destiny of each soul. The four archangels, Gabriel, Michael, Israfil and Israil and the chief of the evil jinn, Sheitan (Satan), figure prominently in their literature.

3. One hundred and four *sacred books* were given to men. Adam received ten, Seth fifty, Enoch thirty and Abraham ten, but all these

have disappeared. The remaining four are the law of Moses, the Psalms of David, the Gospel of Jesus and the Koran which is supreme above all the others given by direct revelation, uncreated and eternal, miraculous in its origin and authority. It is not unfair to say that the Koran is full of fables and superstitions, that its teaching perpetuates many moral evils, and that it reflects ethics that must be judged imperfect and false when compared with the teachings of Christ. Strange stories of Adam, Solomon, Moses, are given and the life of Christ is strangely perverted.

4. Six *major prophets* were designated by special titles: Adam, the Chosen of God; Noah, the Preacher of God; Abraham, the Friend of God; Moses, the Spokesman of God; Jesus, the Word of God; and Mohammed, the Apostle of God. This last name is only one of the prophet's two hundred and one titles of honor.

5. *The last judgment* is described with vivid details of eternal suffering in a burning hell for the wicked and a sensuous and sensual paradise for the faithful.

6. *Predestination* is a final point of belief deeply affecting their whole philosophy of life. Fatalism as developed in Moslem faith, though not taught by Mohammed and in fact often denied by him, has paralyzed progress and has checked civilization in every land where the crescent rules. The very word "Islam" means resignation but in its most blighting sense, for it

undermines conscientious effort to reform on man's part and to transform evil into good whether in character or in environment.

In the second place we find five chief duties to be performed to receive reward in the world to come. These are the "pillars" of religion.

1. The first and foremost of them is *confession of the creed* of Islam. Five times a day it rings out from every minaret in the call to prayer, "La-ilala-illa-'illahu; Muhammadu-Rasulu-'Allah." "There is no god but Allah; Mohammed is the apostle of Allah." No one who has even heard this battle cry, this watchword and slogan of Islam, can forget its power. Its brevity and the unity of thought and life it instills has made it a living force in history in contrast to the endless battles that have centered in the more complicated creeds of Christendom.

2. *Prayer* is the second duty of man. It must be offered five times each day, only toward Mecca, with suitable ablutions and prostrations. You may see the devotee spread his prayer rug on a ship's deck, on the sands of the desert, in the rooms of the home or in the shops of a city with calm disregard of the passing throng.

3. *Fasting* is strictly observed and especially in the holy month of Ramazan when from dawn to dusk no morsel of food or drop of water is allowed to pass the lips. Even to smell a flower or to lick a postage stamp would break the perfect law.

4. *Alms-giving* is elevated into a virtue of the first degree and demands about one-fortieth of the income of the believer.

5. The *pilgrimage* to Mecca is the goal of the faithful. There in ablutions, prayers and ceremonies of worship, virtue is to be attained by a visit to the sacred Kaaba, famous in the history of heathenism in Arabia from at least the second century and thus long before Mohammed established Mecca as the holy city. The *haj* has proved to be a strong element for unity among Moslem races and those who have performed the pilgrimage are accorded special sanctity in the thought of every believer.

Other practices such as circumcision, keeping their great feasts, sharing in the proper sacrifices and greatest of all in the *jihad* or holy warfare against the polytheists and the infidels are secondary only to the first five duties.

Wheat and Tares

If we have caught something of the spirit of Islam in this glimpse we may attempt to summarize its weakness and its strength. Nothing is to be gained by rash and unfair condemnation of the thoughts and lives of Moslems. We must beware of misunderstanding the customs of any Oriental people and of sweeping criticism based only upon a mere divergence from our western habits of mind, what one calls "The defective moral quality of being a stranger."

We may well recognize the degree of spiritual earnestness revealed in the revelations of the prophet's earlier years. The fact that reformers have arisen within Islam to decry decay and degeneration from purer ideals is also in our thought. But it would be equally unfair to accept the teachings of a few reformers and mystic saints as the general practice of Moslem lands. We are seeking to know the life of men and women in this land of our study as it is today, that we may be the more sure that the Gospel of Christ alone has truth and power to meet their needs. The awful failure of Christian nations to attain the purity of thought and life that Christ makes possible for us all is sufficient cause for humble confession and for earnest reform, but not sufficient to persuade us that Christ's plan of bringing the world to His feet and heart is doomed to fail in Turkey.

Let us praise therefore the loyalty and enthusiasm and faithfulness that most Mohammedans give to their prophet. Indifference is less their sin than ours. His every follower is a devotee. Every travelling merchant, even the slave-trader, is a missionary of Islam. Rebellion against God in time of adversity is not their wonted thought. They can meet disaster with calm face and the single word, "Kismet"—It is fated. Often we must admire the quiet poise and patience of the Turk. Their history of conquest needs no further proof of bravery for their

soldiers. Even in their recent disasters there has been little charge of cowardice among Turkish troops though poorly armed, left hungry and neglected when wounded, and officered by inefficient men. We can well praise their love for their children, their generosity in giving alms, and their ready hospitality.

On the other hand many of these very virtues hide great evils close beneath the surface. Their loyalty is near to bigotry; their enthusiasm often approaches fanaticism; their submission reveals the absence of individual responsibility; their fatalism paralyzes effort.

We hope to rise by that which we put under our feet in moral struggle and attainment. We must claim the divine spur that bids "nor sit, nor stand, but go,"

"Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth, sufficiently impressed."

Patience is a virtue yet it may lie near to sodden indifference that would leave a land sunk in shame or a man in hopeless ruin without struggle for freedom.

The social decay of Turkey proves the failure of Mohammedanism. Her constant injustice toward subject races bursting out into occasional crimes of violence that shock the world and even her own best men; the shameful illiteracy of both men and women; the unchecked immorality that seems to be the product of their faith and not its

enemy; the blot of slavery; the permanent failure to develop industry and to improve their material welfare, and worst and finally the bondage of woman, practically enslaved, seldom enlightened, always inferior—these and so many more evils stalk before us in pitiable strength. The fact that Mohammed directly rebuked some of them and that later teachers have taught better views of life cannot blind us to their present existence and extent. Reforms cannot be claimed as the results of their own faith but are due to the constant diplomatic pressure from civilized Europe and the thousands of light centers in our schools and churches throughout Turkey. "By their fruits ye shall know them" remains to the condemnation of Islam. It is not alone the sin of ignorance of a better way but the determined resistance to all suggestions of change that accounts for present evils.

If low aim and not failure proves ethical weakness, then the easy morals of Islam will ever suffer in contrast to the lofty idealism of Christ no matter how far Islam may spread. The fourth sura puts it in a nutshell: "God is minded to make your religion light unto you for man was created weak." Dwight tells us that a recent Sheik ul Islam argued that the permission to have four wives helped to prove the divine authorship of the Koran since God could thus recognize man's weaknesses and could make room for them in this religion. The five prayers may on occasion be

performed all at once and with a single ablution for the sake of convenience. The harsh rules of the fast of Ramazan applies only to the hours of daylight but more is eaten and drunk in that month than in any other—after dusk. Even in the laws of sacrifice it is suggested that a man may offer his *medium* animals—not the worst as he himself would not accept such a gift; not the best as the cost would be too great. It is argued in the Koran that since he has the use of the animal before and its meat after the sacrifice, no great hardship has been suffered in the offering.

Almsgiving is likewise limited to fellow Moslems lest the strain be too great upon the good nature of the giver. Heaven returns a hundred-fold for all self-denial in this earthly life, in wine, women and pleasures.

Three principles seem to undermine moral effort: Allah is too merciful to reject a sinner and therefore sin is not so very dangerous after all. The moral law is entirely too strict to expect a weak man to keep it in all its details so why strain over a gnat. Obedience to the ritual is comparatively easy if one never undertakes higher flights into the realm of thought, motive and spiritual responsibility.

Love or the Sword

Christianity and Islam have thus been face to face since the days of Mohammed's appearance but the tragic element is that Islam flourished

and grew strong in the region and at a period when Christianity was in its darkest eclipse. Had Mohammed ever come into contact with aggressive, humble and tender Christian character, the centuries of bloody wars between the cross and the crescent might have been averted. The most bigoted conceptions of the prophet's mind seem to have been reactions against the failures of a false Christianity. Today in Turkey as we study these faiths the worst evils of both religions seem to be the results of the mutual antagonisms and bitterness that close contact with unceasing hatred has produced.

At no place is the misunderstanding more complete than in the "House of God." A Turk entered a Greek chapel on a friend's invitation to hear the sermon. To his disgust he discovered the congregation kneeling in worship before a picture of the Virgin Mary over the altar. To him this was idol worship and the worst abomination that could be committed. Another Turkish official was visiting a Greek priest when he saw in the dome of the church the picture of an old, old man with arms outstretched representing God. In vain the priest tried to talk about his books and manuscripts. The Turk had seen enough. It was the religion of the infidel and the idolator to him.

Thus mutual antagonism widens the gulf between the followers of the crescent and of the cross. Each continues to mistrust and to mis-

understand the other. Only two things will bridge that gulf. First an increasing spirit of sympathy and of forbearance in their relations with each other. Better political conditions with prosperity and progress in the national life will help to bring this about but the most important factor in the change is the true Christian spirit that pervades the work of the missionaries, the leaders of the Protestant Church and that is spreading even through the Armenian and Gregorian churches.

The second method of approach is through education. Bigotry can only be undermined by intelligence. The hundreds of Moslem boys in our colleges and the many thousands of Moslem children in our schools are hostages for Peace in the next generation. The most direct approach in the present movement toward the new era of *brotherhood* is that of modern education permeated with Christ's love.

Mohammedanism is the religion of the sword. Love is the only weapon it cannot withstand. The spirit of brotherhood and the message of love can today be brought to Moslem hearts as never before. It is the hour of opportunity.

CHAPTER III

OUR BOARD ENTERS TURKEY

I. Sowing

"A SOWER WENT FORTH TO SOW"

TODAY a trip to Turkey is a simple matter. If any of you ever go out as missionaries you can sail any day of the week to Europe to take the Oriental Express straight through Paris and Vienna to Constantinople or journey on luxurious ships through the Mediterranean past Italy and Greece, up the Dardanelles and the Sea of Marmora to the "Queen City." But it was an immense and dangerous task upon which our first missionaries entered in 1819. They were commissioned by the Board to undertake a mission to Bible Lands. Little was then known about the Moslem problem or the great land of Armenia. The missionaries were to survey from the "heights of Zion" the homes of 40,000,000 souls scattered over 2,000,000 square miles of territory in all the lands of Bible story from Egypt to the Euphrates. Like the spies of old they were to pass through the land and to decide how best they might carry the message of Christ to Jews, Pagans, Moslems and to the Oriental Churches. It was a broad charter fit for men of courage and devotion.

The first two pioneers both laid down their lives in holy sacrifice. Pliny Fiske and Levi

Parsons were classmates at Middlebury College in 1814. Together they prepared for their work in Andover Seminary but in different classes. In November, 1819, they set sail to the Holy Land as their first goal and with the Jews as the chief object of their mission. With Smyrna as a temporary base they attacked the languages and reconnoitred the problem before them. Parsons began work among the pilgrims at the Holy Sepulchre in Jerusalem but died on his second journey thither in 1822, while Fiske toured through the famous cities that are visited by every traveller to the Holy Land today such as Jaffa, Hebron, Damascus and Beirut, dying there in 1823. Every mission seems to have been built upon such heroic lives offered up in bravery and with willing sacrifice nor was the building vain if we are inspired now to greater faithfulness in carrying out their unfinished tasks.

Jonas King gave up the pleasant prospect of a professorship in Amherst as soon as he heard of Parson's death, to fill the empty gap. His name is famous for his later life work in Athens, begun when the Turks evacuated it in 1830 and continued for forty years with success despite frequent arrest and persecution. Often was he befriended by our Secretaries of State, Daniel Webster and Edward Everett and right loyally at last by the Protestant King George of Greece. The end of his labors came in 1869.

A great name enters our story when William

Goodell landed in Beirut in November, 1823, with Rev. Isaac Bird and their wives. Goodell was a Maine boy inspired by a most earnest mother. He tramped sixty miles with his trunk strapped on his back to Phillips Andover Academy. Small wonder he writes that he was too weary even to answer the taunts of the boys in the villages through which he plodded. He earned his way through Dartmouth College. In Andover Seminary he met the famous group of young missionaries who formed the "Society of Brethren" with its secret code and principles laid down by Samuel Mills, and was one of the party of students that walked over icy roads to the ordination in Salem where the first five missionaries of our Board were commissioned for service. Those of us who joined in the Centennial celebration of that event on February 6, 1912, will always be stirred by reading of the early band of heroes from old Andover who founded our missions round the world.

Goodell visited our churches in Massachusetts and New York, lighting missionary fires and increasing the gifts to the American Board in those years of historic beginnings. In one town the church set aside five acres to be cultivated for the missionary treasury. In another a man promised the income of one acre to the Board so long as he should live. One incident of that year proves him to be a man of rare courage. Bingham and Thurston were just

ordered to sail to the Sandwich Islands and wives were their greatest need. Goodell said he knew just the girl for Thurston and on his next journey laid this romantic call before a girl who seemed exactly fitted for such a life task. He argued the case so well that she agreed at least to meet Thurston before he started for his distant field. The two young men came on horseback to find a room full of the girl's friends eagerly curious to see the possible husband. Goodell sought to soothe the situation but Thurston seemed to lose his voice. He could only answer questions with a "yes" and "no" and when Goodell in desperation urged him to sing, his usually sweet voice "seemed to come like Jonah's from the whale's belly." But the girl was won whatever the roomfull thought and both wrote later from their field to tell Goodell that he had been divinely guided in his John Alden role.

In Beirut Goodell and Bird began work on the language, alternating with personal talks with Greek priests, travelers, pilgrims and merchants. These men faced a mountain of difficulty in the language problem. The Bible was read every day in Arabic and Greek, in Turkish, Armenian, Italian and English while translations were begun into Hebrew, Syriac and French. Driven back to Malta under the protection of the English flag, Goodell wrote home that for two years in Beirut he had seldom closed his eyes in sleep without first planning the best ways for

escape if the expected attack should come in the night. His house was finally sacked by Bedouin soldiers.

The retreat to the island of Malta brought an opportunity for work on the new translations of the Scriptures. A polyglot Bible could have been produced with ease for seven fonts of type were on hand for the three presses under an expert printer. Three hundred and fifty thousand tracts and Scripture portions with a grand total of 21,000,000 pages of print were sent on their mission of enlightenment through Turkey and Greece in the first ten years of work on Malta as a proof of the industry and zeal of this group. The results of this evangelizing force were remarkable and just at a time when travel was dangerous for the missionaries. The books were read by thousands who thus came for the first time into touch with a vital Christian message. As an illustration we read of a copy of "The Dairyman's Daughter," an earnest tract of those days, causing a great revival in Nicomedia near to Constantinople. The missionaries later discovered that many churches had been led to new spiritual thinking and living through priests first aroused by this pamphlet.

Constantinople became the center of our work in Turkey in 1830. It was clear that the strongest forces of thought and influence centered there for all the races of the empire had their leading representatives at the Sultan's

capitol. Secretary Rufus Anderson's visit to Turkey in 1829 helped to direct attention to this new station and William Goodell was selected to open the work. Those early days in Constantinople were beset with dangers. The plague was never more than arm's length from the little band, fire destroyed their homes, violence was an everyday danger, yet "Father" Goodell lived to a ripe old age, full of labor and its rewards, beloved by the widening circle of his converts.

It was from Constantinople that Dwight and Smith began their trip of exploration through Armenia and into Persia in 1830. It was a journey worthy of a Livingstone, for disguised as native merchants with pack horses and camp kit they spent a year and a quarter on the road. Their observations were published in a volume entitled "Christian Researches in Armenia" which ranks with the great works of missionary exploration.

Here, too, came William Schauffler to join the group in 1832. His parents were German colonists in Southern Russia and William had gone to Boston at the age of twenty-seven with eleven dollars in his pocket to get his education. Entering Andover he tried to sell his flute to pay for his new books but the students bought it of him for fifty dollars only to return it under the promise that he would play to them when requested. By his marvellous powers as a linguist he became familiar with Greek and Hebrew,

Chaldaic, Syriac, Arabic, Rabbinic, Persian, Turkish and Spanish. He must also have known some Russian as well as his native German and English. Student Volunteers in New Haven, Oberlin and Claremont take notice!

From the windows of the offices of the American Board we can see the old Park Street Church where Schauffler was ordained to the Board's service in 1831. After reaching Smyrna he was married by Goodell to Miss Mary Reynolds at the home of Commodore Porter the American ambassador, and the wedding party had a rare dinner of roasted potatoes sent all the way from Schauffler's home in Odessa. For five years he toiled over the translation of the Bible into Hebrew-Spanish for he was to reach the host of Jews who had been expelled from Spain. He added a Hebrew grammar, a lexicon of the Bible and a popular translation of the Psalms into Spanish in the next years. In later life he planned a separate mission for the Moslems and began upon the Turkish Bible but the persecutions of those days made it an impossible task. Only in the last five years has the door been opening to active work for Mohammedans in Turkey.

Another name must be added to this list of brilliant men whose labors stamp them as scholars of the first rank, admirably balanced by sound judgment and the last degree of evangelistic fervor. Elias Riggs came from New Jersey and from a Presbyterian parsonage. In those days

the American Board represented several denominations in their missionary work. Even today it can well claim to be partially interdenominational for there is no touch of sectarianism in its charter or in its spirit. Many of its most generous givers have also worshipped with other churches. Dr. Riggs was doubtless the greatest scholar the Board's history can boast, and one of the greatest linguists of missionary history. At nine years of age he began Greek. At fourteen he was well on in Hebrew. In college he mastered the languages studied by Schauffler adding thereto the production of an Arabic Grammar and a manual in Chaldaic. He sailed with his young wife in 1832 when only twenty-two years of age. After six years of work with Jonas King in Athens he began the translation of the Bible into Armenian at Smyrna. An Armenian scholar testifies that his work was remarkable for its accuracy and literary style. On his return to America in 1856 on his only furlough in sixty-eight years of service, he served as the professor of Hebrew in Union Seminary in New York City but would not accept that call as a permanent post, explaining later "I could not have remained in America without doubts as to the path of duty. I could return to my work in the mission without any such doubts."

His edition of the Bible in Bulgarian was completed in 1871 and he had a large share in preparing the Turkish Bible both in Arabic and

Armenian characters. In all these years he poured forth a constant stream of school books, tracts and devotional works as well as over four hundred and seventy-eight hymns in the Bulgarian language, beside many others, both translations and original compositions in Greek and Armenian. He reached the ripe age of ninety being the oldest graduate of Amherst and the oldest missionary of the Board at his death. He had acquired a working knowledge of twenty languages and was a master of twelve.

One missionary tells of hearing him converse with various merchants in eight languages during a stroll through the bazaar in Smyrna—strange bazaar, but stranger man! Mr. Fowle of Cesarea tells of attending an annual mission meeting in Constantinople where a translation of the Scriptures for the Albanians was under discussion. He heard Dr. Riggs remark that an Albanian Grammar written many years before would be found in a corner of his desk, for he had found it little labor to write this grammar while working on a cognate language. Dr. Herrick wrote of him, "The homes, the schools, the churches where Dr. Riggs' translations of the Word of Life are read and where the hymns he has translated are sung, are numbered by the ten thousands and extend from the Adriatic to the Persian Gulf, from the snows of the Caucasus to the burning sands of Arabia." But greater than all of his gifts to the Board's service was that of four of

his children and five of his grandchildren to missionary work in Turkey. Dr. Edward Riggs, his oldest son, has just passed away in Smyrna while two of his grandsons, Henry and Ernest, have been presidents of Euphrates College in Harpoot and his grandson Charles is now at work in Constantinople.

The last name to be remembered in the group of "The Big Four" among the pioneers is that of Cyrus Hamlin. Undoubtedly his is the name most widely known of all the American missionaries to Turkey for his was a life of action and of fame, the kind of man who appears in the headlines of the newspapers. Not that he wanted it so but that his work challenged popular recognition. Born six months after the American Board was founded, he was a Maine boy in whom Yankee ingenuity was mingled in equal quantities with the New England rock-ribbed character. Schooled on a stony farm he graduated from Bowdoin College and reached Constantinople in 1829. He was set aside for leadership in the Bebek Seminary where young men were trained for the Christian ministry and incidentally were taught valuable trades that not only made self-support possible but also developed efficiency and practical common sense. When the Crimean War broke out Hamlin seized the opportunity to put up a steam flour mill, to purchase shiploads of wheat and to bake hundreds of thousands of loaves of American white bread to be delivered

under profitable contract to the English troops in the trenches of the Crimea and in the wards of the hospital at Scutari, made famous by the work of Florence Nightingale. He laundered the clothes and roasted the coffee for the English army. He supplied food to the Russian prisoners held in Constantinople. By no means the smallest by-product of his ingenuity was the giving of employment to a growing number of needy converts. More than $25,000 of the profits from these enterprises went to build thirteen church buildings for congregations that were rich in grace but poor in cash.

Hamlin's greatest work was the founding of Robert College. Christopher Robert of New York City was a successful merchant with a stateman's grasp of the problems of the Kingdom. He wanted to invest his money where the biggest dividends in character and leadership could be found. He provided the funds while Hamlin provided the brains and the soul for the new institution. After land was purchased eight long years were passed before the Turkish government was persuaded by the timely visit of Admiral Farragut's fleet to issue the Imperial permit to erect the buildings for the college. Hamlin saw every rafter and stone put into place and in the seventeen years of his presidency watched the college grow into an assured success, sending out its graduates all over the Turkish Empire. If the average American citizen should be asked to

give the name of the one missionary college he has heard of, Robert College would be the undoubted choice of the great majority.

In the later years of his life he was a professor for three years in Bangor Seminary and for five years he was president of Middlebury College, Vermont, ending his days in Lexington, Mass., at nearly ninety years of age. His talents were many for he came perilously near being a "Jack of all trades," but every one of his talents was consecrated to the building of character in the service of Christ and every one of them bore fruit. His biography has thrilled readers for a quarter of a century and remains one of the standard romances of missionary history. But another biography has been written, not with earthly pen, in souls and churches, in foundations laid sure in the battlements of the Kingdom of God.

In these glimpses at the lives of a few of the great pioneers of Turkey our only regret is that we cannot dwell with all the men and women who rushed to their support in those days to leave their impress upon the characters of their pupils and converts but we must leave the others to the distinct missions in which each labored.

"There were giants in those days," but the marvel of it is that men and women now in our American colleges are facing as great opportunities for life investment as did those pioneers. You build upon foundations laid by them. They went forth to sow. You go forth to reap.

II. Watering

"THE BLOOD OF THE MARTYRS—THE SEED OF THE CHURCH"

Dark days now befell the work so encouragingly begun. These first successful efforts among the Jews, the Greeks, the Moslems were not allowed to pass unnoticed by the authorities. The missionaries "went everywhere preaching the word"; the first converts began to come; a flood of earnest books was pouring over the lands; then persecution arose in all its bitterness. The patriarchs of the Greek and Gregorian Churches feared that their young priests were being drawn away by education and example from their bigoted superstitions and that the common people would no longer accept their dogmatic authority. Books and Bibles in the popular tongues were cursed. Pupils were threatened from the schools. Converts were thrown into prison and often were murdered in secret. At last excommunication was invoked. With darkened churches and with a veil drawn before the altars the curse of the church was pronounced and the missionaries were branded as "satanic heresiarchs from the caverns of hell and the abyss of the northern ocean," proving that not the missionaries alone had a command of language.

No attempt had ever been made to proselyte from the orthodox churches. "Father" Goodell had told them frankly, "You have sects enough among you already and we have no design of setting up a new one or of pulling down your

churches or drawing away members from them in order to build up our own." The missionaries had at first held no public services, but talked only with individuals in private, often attending the regular church services and taking part on invitation of the authorities, but now schools were broken up, books were burned in bonfires and the missionaries might have been driven out of Turkey except for a great disaster to the Sultan's army which stayed the persecution.

In 1844 this policy reached its climax. "The Story of the American Board" vividly describes the terrors of that period. "Armenians in business found their shops boycotted; priests and teachers were banished; men and women were stoned on the streets, hung up by the thumbs, spat upon and smitten in the face, tortured with the bastinado, thrown into prison without open charge or trial. Spies were everywhere. Many recanted or fell back into secret discipleship. Others grew the bolder and developed in Christian character. A noble witness was borne by many; in some quarters the Gospel never made so much progress as during the period of these outrages."

In order that we may understand the pitiable plight of these poor souls it must be said that in Turkey the Christians had been placed by law under protection of officers of their churches in Constantinople so that these who were now driven forth had no protector before the courts. They were literally sheep without a shepherd.

It was from the Turkish Grand Vizir that relief came. Against the earlier wish and judgment of the missionaries a Protestant Church was permitted to be formed to secure the protection of government and the First Evangelical Church in Constantinople was organized on July 1, 1846, with thirty-seven men and three women as its members. Other churches now sprang up in many centers where the missionaries had taught. In 1847 an official firman acknowledged the new denomination and again in 1850 the Sultan confirmed their rights under pressure from foreign influences. In these troubled days a true friend had been found for our work and workers in the English Ambassador, Sir Stratford Canning, whose name will always be remembered in Turkey as one of the champions of religious liberty.

III. Growing

"AND IT GREW AND MULTIPLIED"

At the middle of the century after thirty years of work, the missionaries could look back upon great results as well as upon great sacrifices for the Kingdom of Christ. Peoples almost unknown had been reached, missions to five races had been firmly established with sixty-four missionaries in eleven stations aided by thirty native helpers. Churches, schools and presses were busy on their errand of light and the whole empire was feeling the impress of men and women whom nothing could dismay. And they were

appreciated wherever the story of Christian effort for needy lands was known. It was a true estimate that the Earl of Shaftesbury pronounced in England when he said, "I do not believe in the history of diplomacy or in the history of any negotiations carried on between man and man, we can find anything equal to the wisdom, the soundness and the pure evangelical truth of the body of men who constitute this mission."

Are you already asking how this simple pioneer work could grow into the complex enterprise of today? Has missionary work ever seemed *real* to you? To bring it close home let us try to imagine ourselves entering Turkey as one of those early missionaries, confronted with the important question, What shall we do, and how shall it be done? First of all we learn all we can from the experience of our fellow workers striving to fathom the customs of the people, their prejudices, the approach to their affections.

1. After language study has brought us into personal touch we seize every opportunity to talk with men and women. We walk through the crowded streets conversing with merchants in their shops; we chat with fellow travellers on the journey; we visit with friends who come to see our homes. In its simplest form this is *preaching*, and already we are evangelistic missionaries. It is not oratory that counts but the ability to make friends. As the circle grows we begin a Bible class or even a Sunday School where each verse has its message

and where our love finds expression. After years of quiet work a little church is formed in one of the homes and the seed has taken root.

The missionary women are meantime winning the confidence of every woman within reach. They enter the homes and talk with the children, drawing them to the school and their mothers into friendship. Sympathy with their poverty, with their ignorance, with their hopeless life finds an open door for love and help. Few of the women can read and so these wives spend many days with open book and Bible in the homes.

2. We are also at work on *translation*. The Bible is our message and until we can place it in the hands of those willing to read it no great work will be done. As fast as portions are ready they appear in print and for sale or gift to every interested listener. Proud and humbly thankful must that day be when the entire Bible is off the press and the mission finds its feet upon the Rock.

But not alone the Bible must be prepared. Scores of tracts, devotional books, Sunday School cards and leaflets, text books for all grades of our schools and later even a newspaper must be published, for our first converts must be steadily built up in their feeble faith. The colporteur travels to unreached households and villages selling his stock and adding his personal message. Some of the truest men in the history of our work in Turkey proved their loyalty to Christ in this service even unto their death as martyrs.

3. The third method of work has already been mentioned for *teaching* begins with the others at the very opening of the work. Schools were opened at the first possible moment. A group of six Arab boys were taught by Mrs. Goodell and Mrs. Bird in Beirut. As early as 1827 thirteen free schools were at work with six hundred pupils and the marvel of it was for Turkey that one hundred of them were girls. To try to teach a girl to read was proof of insanity to the average Turk. Boarding schools became possible where the children can be brought into constant touch with the personal influence of teachers and missionaries. Later on the colleges begin their profound work of building character and of training the chosen few who must accept the responsibility of leadership in the native church.

4. A fourth branch of work can no longer be denied its story. *Healing the sick* is often the opening wedge for all other work. Dr. Grant's labors opened up the Nestorian field at the headwaters of the Euphrates and led to the founding of many stations in the Eastern Turkey Mission. The medical missionary is the best appreciated arm of the service among ignorant or half civilized peoples in days when the preacher and the teacher can find no foothold.

5. One last method of work remains, that of *industrial training* or of charitable relief. We find ourselves surrounded by poverty and need from the first moment of landing; persecution

brings starving families and massacres leave thousands of orphans upon the missionaries' hands and hearts. Where to begin and where to stop is an ever-present problem in each station. We want to make our converts "not only good but good for something." The missionary enterprise must always improve the earning power and raise the living scale of all its friends. Trades are taught the boys and the girls in their school days. Industries for self-help grow up and thousands are brought to self-support.

Do we catch just a tiny bit of insight into the task? Do we feel the pressure of the problems? Surely we can now understand how the work grows and spreads until the cry for more laborers in these white fields seems the most natural thing in the world. The harvest stretches before them as each tour into the interior opens new villages or great cities yet untouched. As trained men fall in their places under the heavy burdens the few remaining can but call back to us for reinforcements.

Here we know the sting that often pierces their hearts. Not the sacrifices, not the persecutions but the consciousness that the way lies open to "the other cities also" of which the Master spoke and that none can press in. Schools and colleges ready to be multiplied; pupils thronging the gates; churches needed in new centers; trained helpers that cannot be employed; all these calling for increasing support from us at

home yet the thin trickle of appropriations from our churches only mocks their eager faith. One little glimpse of the actual work on the fields and we would all take our larger share of their work upon our shoulders.

IV. Reaping

"GOD GIVETH THE INCREASE"

From such beginnings our work in Turkey has spread until it is now the greatest field of our Board. One-third of all our missionaries and one-third of all our gifts are there invested. In the division of the world among the Boards, "Turkey proper" is our task. Our Presbyterian brethren now possess the field of Southern Syria, the work in Beirut begun by Fiske, Parsons and Goodell. The Persian field surveyed by Dwight and Smith is theirs also. In the northern half of Bulgaria the Methodist mission is active. In Palestine the Church of England has made a strong impression. Here and there throughout Turkey a few scattered workers from Germany are to be found but the bulk of this task is ours to do. Can we do it?

For ninety-three years our Board has been investing men and treasure in Turkey. Has it paid? What are the results? Has it been worth while? Is the scoffing critic right when he sneers that we have been pouring sand down a rat hole in attempting to give the Gospel of the Christian life to the Moslem lands? In trying to summarize

some of the out-standing results that these nine decades have yielded we are at once conscious that figures convey only the vaguest impressions. It is easy to write that there are today 148 organized Protestant Churches scattered through the four Turkish Missions, and that each Sabbath when we are gathered in our churches for worship there meet with us over 15,500 church members who are carrying their responsibilities as confessing Christians fully as earnestly as are the church members in this country. But it should be remembered that on mission fields church membership is limited by harder tests and obstacles than here at home so that the spirit of the 54,000 adherents or attendants upon those churches more closely represents the church membership this side of the seas. More than 33,000 Sunday School pupils are at work on their lessons every Sabbath morning and it is worth remembering that to a large fraction of this host that lesson in the Sabbath School may be the only element of uplift and of inspiration that comes into their lives.

In themselves these figures are not large, but the *meaning* of them becomes tremendous when we remember that these individual members and these churches stand out in bold contrast against the background from which they have come. They are power stations, they are leaven, they are the seed and the indirect influence that is being exerted outside our Protestant congre-

gations is greater than within. The Armenian and the Greek churches are being profoundly impressed. Some of their priests have received training in our theological seminaries. Reform movements are beginning to spring up. Sermons sounding a strong note of righteousness may now be heard from not a few of their pulpits.

The same process of multiplication goes on in our 378 schools. From squalid and filthy homes, out of poverty and ignorance, with warped and shadowed minds, 25,000 girls and boys are now in our village schools. Some of them pass on through high school, normal school and through our colleges to return to their villages either to found a clean, efficient, healthy home, or as teachers in other schools to become the strongest moral force for civilization in their communities. As a growing vine can burst steel bands placed about it so the new Light, Power and Life transmitted to these pupils are all at work bursting chains of ignorance and stretching out to the new day that is certainly coming. Nor are the nominal Christian churches alone affected. The signs are everywhere becoming numerous that the quiet, sympathetic work of the forces of the Cross are making themselves felt in a changed relationship with the Mohammedans with whom we are in touch. In a hundred ways the transformation is in evidence, and the present political upheaval with its possible results for progress has all these earlier influences to build upon.

In our eight colleges with their two thousand students this point blazes out beyond the reach of criticism, outside of all theological argument. We are there training the *leaders of the next generation*. Rise on the tiptoe of your faith and gaze over the dead level of humanity in a land like Turkey. Head and shoulders above their fellows you can descry these future moulders of men, these leaders of reform, these builders of character that are today passing under the hands of our missionaries.

Meanwhile off from the presses flows a steady stream of ten million pages a year to their silent, unchecked work in the minds of men. That rumble of the presses from the Bible House in Constantinople sounds the knell of bigotry and stirs within us the vision of the Dawn that is spreading from Kurdistan to Albania.

Many are strongly appealed to by the *practical* side of missionary work and for them let us at once mention the nine hospitals and the nine dispensaries which last year were the scenes of 112,411 treatments given to suffering humanity. If we could walk up and down the wards by the bedsides of the patients to see the lines of agony smoothed out and the years of pain brought to an end we would be more than certain of the value of this branch of the work. The industrial work makes this same appeal to the class of "hard-headed" friends. Several thousand widows and orphans, crippled and poor, are being supported

in the work provided for them by the sympathetic ability of the missionary. Both these last types of work rapidly pass to self-support and may be said to cost the church at home hardly a dollar, apart from the salaries of the missionaries. Think of it, the work that perhaps commends itself most is being carried on almost at a profit!

That check, that $10 bill, that dollar, *the extra dollar* that you will invest in this work this year, how far does it go! They tell us that Washington threw a dollar across the Potomac River. "A dollar went farther in those days than now." But this dollar that goes into school or hospital in Turkey *spans a gulf*—a gulf that is thirteen centuries wide and four crusades deep. This dollar personifies the words of Christ, "Forgive your enemies." It dramatizes the parable of the Good Samaritan. It follows in the footsteps of Jesus Himself and goes about doing good.

Book Two

FOREGROUNDS

1. MacLachlan Hall, International College, Smyrna, (p. 91)
2. Donkey Caravan En Route, (p. 93)
3. Turkish Prisoners with Bulgarian Guard, (p. 102)

(Photo Underwood and Underwood, N. Y.)

CHAPTER IV

ANATOLIA TO THE BALKANS

The Western Turkey Mission

A BUSTLE pervades the ship. Shore-packing is completed. The sun is rising above the rim of low-lying hills of Asia—how distant it sounds! On the left the bare brown coast hills of Europe give place to the dotted groups of suburban dwellings, then to tier on tier of white buildings broken by domes and slender minarets. The towered-walls suggest the twenty sieges and the waves of conquest that have lashed into foam upon these shores. The ship rounds Seraglio Point and Constantinople lies before us.

Once through the customs we are trundled off in a dilapidated hack drawn by two emaciated horses to the Bible House, the official center of all the Board's work in Turkey. It stands as a monument to the devotion of Dr. Isaac Bliss who raised the funds for its construction. It is a square, four-story stone building with a facade of arched windows, standing half way up the hill. One flight up from the street we are cordially welcomed into the office of Treasurer W. W. Peet. A single glance at his desk opens our eyes to the task of a treasurer. All the business of the four Turkey Missions streams through this office. He is responsible for the shipments of goods and the tickets of missionaries, for all purchases of

supplies and equipment needed by our institutions, for the perplexing diplomatic relations with the government as well as for the cash accounts—no small task when we hear that in his thirty-one years of service more than $13,000,000 have passed through his hands. Somebody must sit up late-o'-nights to keep things running smoothly, and it is usually W. W. Peet. He is a man of sixty-two years of age, trained in railroading out west, with a sandy beard and a kindly eye, with the stoop of a scholar and the alertness of an advocate.

We have been noticing the hum of the printing presses through the building. Here Dr. H. S. Barnum and Dr. George F. Herrick poured out the strength and tenderness of their hearts for a generation through the printed page of books, tracts and periodicals. Now Mr. Macallum faces an embarrassment of opportunity because of the new liberty of the press granted in 1908. The former average of more than ten million pages a year is far exceeded now. We ought to double and quadruple our work in this printing department. Oh, if one of our party were but a millionaire who could leave a check for $10,000 so greatly needed by this work we could go on our way rejoicing!

Here in this office we are told of the generous help of the American Bible Society under its representative, Dr. Bowen, who guides its interests in the Near East, and of the American Tract Society in supplying tracts and booklets.

Rev. Charles T. Riggs, son and grandson of the mission, leader of the work for Greeks, editor of the "Orient," the English weekly newspaper, will perhaps guide us through the narrow streets down the hill toward the Golden Horn. Here is the Egyptian bazaar, three hundred feet of covered way lined on both sides with the booths and shops that are sweet with the odors of Araby; of spices, roots, herbs and drugs. On we go through narrow, dirty streets, brushing elbows with a motley procession from the ends of the earth; street vendors with their baskets of fruit or trays of roasted pumpkin seeds, peanuts or green walnuts; sellers of ice cream and of spring water with their euphemistic cry, "Here's water of life to restore the soul"; past the open ends of lanes with a hint of entrancing shops of wares from distant Persia or Arabia; glimpses here and there of the half-opened latticed windows that suggest the mystery and the romance of Asia's home life, on to the shores of the Golden Horn where we take a red-cushioned and awninged caïque across the harbor.

We walk through the fish market to the underground cable car up the hill to the Galata tower built by the Genoese. Toward the East is Pera where the European shops, hotels, embassies and homes are found. The tower commands the view of the Golden Horn, the distant sea of Marmora and on the Asiatic side the hospital at Scutari made famous by Florence Nightingale.

There also the two famous American colleges are situated, Robert College and the Girls' College at Constantinople, founded by the American Board and the Woman's Board of Missions, respectively, but no longer under their control. There they are standardizing efficiency for education in Turkey; they fling out a banner of protest against bigotry with every one of their diplomas; they are building Christian men and women there on the Bosphorus. Directly across the Golden Horn lies old Stamboul, the native portion of the city. The waters below us are as blue as the Bay of Naples, and the myriad boats sail here and there across the white wake of the steamers streaming down the Bosphorus from the Black Sea with their cargoes of grain. This is a scene to be compared with any harbor in the world. Only Rio Janiero or San Francisco can rival it.

The New Siege of an Old City

Our hearts are fairly burdened with the thought of the importance of this city as the center of our missionary work in Turkey. Here all the nations center in a swirling vortex. The things done in a corner in Constantinople are noised on the housetops of the most distant points of the empire. If the "Gospel life" can make a strong impression upon this city the dynamic of it will be carried into every hamlet of distant Kurdistan. Constantinople is the center of all our work for Turkey as well as the headquarters

of the Western Turkey Mission with its population of ten millions, seven-tenths of them being Mohammedans. In this Mission is a strong force of 81 missionaries and 450 native helpers, over two-thirds of the native force serving as teachers scattered among the villages. In the outstations 124 congregations with 16,000 adherents are gathered together each Sunday to worship with us, but under what different and bitter outward circumstances! They are supporting 153 schools with their 9,000 pupils in addition to their church work. "What are these among so many?" when we remember that this mission must reach a district as large as half of all our Atlantic sea-board states, larger than all of California or of Washington and Oregon combined. Throughout this district there is every known obstacle and handicap to the spread of the Gospel. Only the power of God can prove "sufficient for these things."

Here is the seat of the Caliphate, that strange government that has kept Europe at bay for a century. The Sultan or Padishah at its head is not as important a factor today since power rests with the parliament and the cabinet. The Grand Vizir stands at the head of the list as the chief representative of the people, while the Sheik Ul Islam is second only to the Sultan as the spiritual head of the government with authority over the mosques and schools, the mullahs and ulema who are the leaders of worship and the

Doctors of Divinity of Islam. Under the Young Turks this high officer has been used as a strong ally in furthering political moves, sharing the responsibility of deposing the Sultan and decreeing liberty and religious toleration on the authority of the Koran. The rest of the cabinet is composed of the familiar portfolios of all governments. The Sublime Porte is the name always applied to the Turkish government and derives its origin from the Latin *sub limine portae*, which pictures the group of Oriental chiefs gathered, "at the threshold of the door" of their ruler's tent to give counsel, to enact laws and to exert authority.

Sunday is the ideal day for visitors to get a first hand impression of all the evangelistic work that is going on in the city. Let Dr. Henry O. Dwight, son of the famous explorer, be our guide as he has already described the day in his book, "Constantinople." He takes us through the city and its suburbs to visit not less than a dozen congregations where we will hear the Doxology or the great hymns of the Church Universal in familiar tunes if not in familiar words, for in Turkish, in Armenian, in Greek and in English these fellow-Christians of ours "out of every land and tongue" are worshipping God. Three services in the Bible House, others at Robert College, in the Gedik Pasha School, in shops and lofts, in their own strong churches stir us with the fervor of pastors and people alike even though the bricks and mortar of fine buildings are denied them.

The First Church after more than sixty years of waiting has at last completed its beautiful building in solid stone. It is a strong, self-supporting and active congregation.

Here Dr. J. K. Greene, the veteran of fifty-three years in Turkey now living in Oberlin, must tell the story of the Gedik Pasha Church. Many years ago he received a card from an American traveler at one of the hotels, asking if he would show the mission work to a group of visitors. After driving them about the city the welcome news was imparted that the need of the Gedik Pasha congregation for a new church had impressed the visitors more than any other piece of work.

The offer was made to supply the larger fraction of the funds for building the church. Thirty years passed before the Imperial firman could be secured permitting the erection of a beautiful white stone Protestant Church. The members gave their full share and the American friend completed the fund. It was D. Willis James, one of the most devoted and generous friends the Board has ever had, in whose name the great James Foundation for Higher Education has been established by his wife and son. The income of this princely gift of one million dollars is already making its influence felt in every mission of the Board and takes its place with the greatest gifts in the history of the missionary enterprise.

In Asia Minor

But seven other stations are urging that the capital is not all of the mission. We have much to see. A five hours' journey by train, by ship and by araba will give us a glimpse of Bardizag. Mr. McNaughton, a dynamo of energy and a man who commends his calling to every traveler he meets, is in charge of the high school with its 350 boys, Mr. Kingsbury, Dartmouth, 1906, assisting him. We shall always connect the names of Dr. and Mrs. Robert Chambers with this school and station though they are now in America,—typical Scotchfolk of deep earnestness and rare common sense combined with broad sympathy and fine wit. You should hear him ask the lady at the piano if she can sing "Scots wha hae wi' Wallace bled" or tell of the lassie's surprised question, "Hoo did ye ken I was frae Scotland?" Here stands a splendid school begun by Mr. Pierce years ago, its new buildings and residence for the principal witnessing to Dr. Chambers' courage and ability for in his life of thirty-three years as a missionary of the American Board in Turkey the larger part of his work has been financed from outside sources. Aided by generous friends like Mr. Favre of Geneva and the Newnham family he has multiplied the loaf and the portion of fish that the Board has been able to supply. We may not stop for even a glimpse of Brousa or Adabazar until we turn the pages of chapter six.

A day's journey by ship brings us into the harbor of Smyrna gleaming in the sun, with the sloping amphitheater of hills rising from the sea. The tomb of the martyr Polycarp stands out in plain sight. Turn to the chapter of Revelation to read the message, "And to the church in Smyrna write." Memories of the days of Greek supremacy and of the crusades crowd upon us. Even today the Moslem calls it "Giaour Smyrna" so great is the predominance of the Greek or "infidel." This is the second city of the empire in commercial importance, interesting to some of us as the birthplace of Justice David J. Brewer of the Supreme Court in Washington. Smyrna is full of buildings and rumors of building this year. The American Collegiate Institute for Girls under Miss Emily McCallum and Miss Mills, with Miss Pohl in charge of the normal department, is hoping to move away with its 300 pupils from the noise of the city streets to the olive gardens of a suburb.

We are especially eager to see the new International College for Dr. Alexander MacLachlan has made it new after its twenty years of rapid growth. The munificent gifts of Mr. and Mrs. John S. Kennedy have purchased the site of twenty-one acres at Paradise, so named even in Roman times, only seven minutes by train from the Caravan Bridge in Smyrna. A fine group of buildings is rising. The gymnasium, two professors' houses and MacLachlan Hall, 180 by 70

feet, are finished. In red stone below and white pressed brick above this last building will contain the offices, library, dining-room, classrooms and some dormitory space. The group will soon be completed by the addition of another dormitory, a preparatory building and the assembly hall. We are here in the historic moment, for the college just opens its new year in these handsome buildings and we can bring home the story of its assured usefulness. From the platform the 380 students make a rare sight. The Greeks predominate but fifty Turkish fezzes add a touch of color to a group gathered from every section and many races.

Smyrna has been fortunate in the group of new missionaries who have begun their work here. Without embarrassing them too much, just imagine these three as representatives of the type of new missionaries that the Prudential Committee wants to appoint: Cass Reed of the college staff comes from Pomona College and Union Seminary with a strong record; J. Riggs Brewster was honor man in Chicago Seminary in 1911; Ralph Harlow had a rich experience traveling among students in American colleges and in down-town work in Spring Street Church, New York City.

In Anatolia

From Smyrna on a trip into the interior to visit Cesarea, Sivas and Marsovan let us try the railways of this land. Henry Holbrook of

Sivas will be our guide for he has given us his first impressions in his story "Along Turkish Highways." Our first surprise is to find the standard European compartment cars of the French Railway quite as comfortable as travel on the continent and more so than day coaches in America. The station houses are typically European. Sometimes the road passes through fields smiling in their rich green but the meadows and fruitful hillsides give place at times to rough, bare mountains of solid rock. At night we put up at a comfortable hotel to find the train ready before daybreak to continue its journey.

At Afion Kara Hissar we join the line proceeding through Konia where Drs. Dodd and Post are establishing a strong hospital. At Eregli we leave the railroad for a three and a half days' trip in an araba to Cesarea. We must pull out from the khan about nine in the morning à la Turca time, which is being interpreted four-thirty A.M. à la Franca, as everything European is called by the Turk. Perhaps we may have a cup of hot cocoa prepared over the alcohol stove and a doughnut from the lunchbasket, but if left to the khanji we will share a simple meal sitting cross-legged before a table about five inches from the floor and will enjoy, or not, a bit of whole wheat bread, some ripe olives, goat's milk cheese and possibly some spring onions in addition to the inevitable coffee. The arabaji makes good time over the rough road and to our delight we

can study the herds of water buffaloes or of goats varied by caravans of camels loaded high with boxes and bales of goods. No sight in the world is ever more delightful, more full of sentiment than that of a donkey-led camel caravan, munching rhythmically, swaying with dignity under their burdens in their billowy gait. This is the typical East. Yonder comes a sleepy old hoja balancing heelless slippers on his upturned toes, astride a tiny donkey, while his wife, again à la Turca, wrapped in her white charshaf trudges behind on foot carrying the baby in her arms. Suffragette newspapers please copy!

The missionaries meet us miles out on the Cesarea road with a royal lunch. The mission compound is in Talas five miles out of Cesarea. Vineyards cover the hillside capped by the boys' school overlooking the flat roofs of crowded buildings stretching irregularly down to the rolling plain beneath. The narrow, winding streets between cobble-stoned walls show only a few heavily barred windows. In the markets the merchants are smoking contentedly, cross-legged among their wares.

The boys' school is training 126 keen youngsters from thirty different towns. We cannot tell what the future will bring to them but we can be absolutely sure that they will bring to the future courage and capacity in whatever movements for uplift and betterment become possible. Here Rev. Henry Wingate is principal of the

school with Rev. Herbert Irwin in charge of the evangelistic work. Dr. Alden Hoover and the nurse, Miss Phelps, are establishing a wonderful record for efficient work in the hospital, reporting 4,448 patients. The girls' boarding school in Talas enrolls 147, while over in Cesarea there is a kindergarten started by Mrs. Fowle and a primary school with 150 pupils. A fine three-story building has been recently erected and the five ladies of these schools are happily at work, surrounded by their smiling charges.

There is a piece of work here in Cesarea that almost deserves one more use of the overworked word "unique." Mr. Irwin succeeded in organizing a club on a broad social basis that attracts a hundred Moslems to its four meetings each week. With the new liberties of recent years these young men can be reached by talks about foreign countries, methods of government, temperance, purity and every element of progress. Frequent lectures have been given with the stereopticon and radiopticon and straight talks on the life of Christ illustrated by slides have been welcomed with earnest attention. It has been one of the most hopeful approaches to the bigoted Moslem mind ever devised in Turkey. All opposition and ignorant misunderstanding could be destroyed in a surprisingly brief period if Moslem leaders everywhere could be under the influence of such a club for a few months. Of course it means to pry open the door of spiritual approach to this

unreached class and our missionaries are not slow to enter.

Over the mountains to Sivas is a three day trip across the center of the empire, always within sight of snow-covered Mount Argaeus, topping ridge after ridge in a journey filled with the spice of strange sights and sounds. Sivas will be a great railway center if ever the belated period of industrial development begins. Here centers a population of 700,000 to be reached by ten missionaries and a native force of sixty-three. The four churches and twelve outstations average one hundred in each group while 1,500 pupils in schools are under direct influence.

For many years a disappointing element in the work in this whole field has been the constant drain of emigration, a thousand Armenians leaving in a single year, going anywhere that promises a living and safety. Thirty-five church members in fifteen families from the Sivas church alone left within a brief period. We know where most of these people go for we find them out in the fruit valleys of California and in the shoe shops of Brockton and Haverhill. We shall not measure the influence of this station in increased membership when such an exodus is sapping the life blood of the four churches. Why should these men work for 15 to 25 cents a day on half time with possible massacre always just over the page on the calendar when they can be earning $10 to $15 a week in America with liberty and com-

fort thrown in? The tragedy of it is that these very church members and graduates of our schools living in American slums seldom get a sight of our Christianity here. The American life they often know is that of dives and brothels in our slums. Their meeting places are usually ward saloons or an Armenian restaurant. Home missions and foreign missions are welded here in the white heat of a nation's need. If we are moved by a sight of Sivas then let us be moved now by the sight of every group of Armenians our churches might be reaching in our homeland.

The educational work of Sivas heads up in the 136 boys in the high and normal schools with 240 others in the lower grades. Three-fourths of all the graduates become teachers. No wonder all the missionaries here are rejoicing in the prospects of a new building for the normal college and another for the hospital under Dr. Clark. We wish we might linger with Dr. and Mrs. Perry, with the Partridges and Mr. Holbrook. We can only go over to the girls' high school to shake hands with Miss Graffam the principal and to meet the Misses Rice and Fowle. How can they manage to handle seven hundred and twenty-six girls in their schools and to oversee two thousand pupils in the outlying villages. Yet they must take in more because the district demands more teachers than Sivas can supply.

Again in our araba we turn northwest toward the Black Sea, passing through Tokat,

forever sacred to us for the grave of Henry Martyn buried there a century ago. On we ride in five days to Marsovan, which must be our last glimpse of work in all this mission. In some ways we have kept the best wine to the last. This field lies along the Black Sea coast and includes a region that is constantly growing in prosperity. The imports and exports passing through the Samsoun customs house run well over five millions of dollars, but of course this year business has been at a standstill because of the war and the chief shipments have been those of men and supplies to the Tchatalja lines. The whole field covers thirty thousand square miles with a population of more than half a million. Twenty strong outstations with twenty missionaries and seventy-three native helpers, carry on the work in surrounding villages.

Marsovan is an educational stronghold of the Western Turkey Mission because it adds a theological seminary to the two hundred and eighty pupils in Anatolia College. The number of Russians is steadily increasing. Only a quarter of the students are evangelical Christians and there are often a few Orthodox and Gregorian Christians even in the theological seminary.

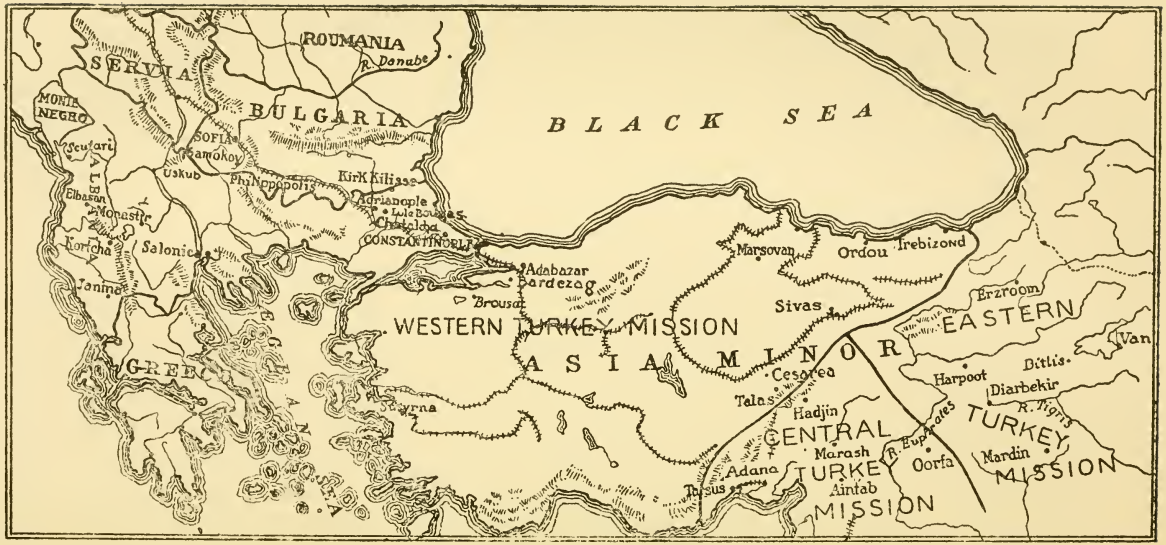
Pres. Charles C. Tracy is the modern Nehemiah, overseeing tremendous building operations that are facing Anatolia College. Dr. George White, the dean of the College, and Messrs. Elmer, Getchell, Pye and Williams comprise our efficient

group of educators. Dr. Marden is just completing the finest hospital building in all Turkey. He is asking for a young physician well trained and devoted to come to his aid in this larger equipment. Where shall we find him—in hospital interneship or in early years of practice in America? He need not expect much competition for there are a hundred miles of room on every side and a chance of touching the heart of the Moslem world since one-third the patients say their prayers toward Mecca.

Miss Charlotte R. Willard, assisted by Miss Ward, has a large boarding school for girls with two hundred and fifty girls under her able care.

When we arrive at the coast we may take a Black Sea steamer eastward to visit Rev. and Mrs. Crawford in their work at Trebizond. They are reaching out in their evangelistic work toward the Russian border and are hoping to develop the boarding school to a college if funds can be found.

As we return to Constantinople to continue our journey westward into Europe we will want to study the map on the following page very carefully to see the relationship of the four missions to each other, the location of the various stations and of the noteworthy historic cities.



EUROPEAN, WESTERN, CENTRAL AND EASTERN TURKEY MISSIONS.

UPHEAVAL IN THE BALKANS

European Turkey Mission

"COME over into Macedonia and help us," was the cry that rang in Paul's ears, calling him first into Europe. Twice within a half century that same cry has claimed the ear and the heart of the west. First in 1876 when the land was being ravaged by the blood-lust of the Turks. A second time and in this very year that cry pierces our hearts. After more than five centuries of oppression the Revolution of the Young Turks in 1908 gave hope for peace and progress. The Albanian troops had been the principal factor in the successful outcome. Salonica was the center of the revolt and from here Mahmoud Shefket Pasha, their general, marched to seize Constantinople saying, "I have sworn to defend the constitution and shall do so." If autonomy for these two provinces was too much to expect, at least they had a right to demand a degree of liberty and of justice but the Young Turks thought to placate the conservative Turkish leaders by a harsh attempt to "Turkify" the European districts. It was decreed that only Turkish should be taught in even the lowest village schools. All communications to government and all important business affairs were to be carried on in that tongue, hateful and strange to the majority. This process has alienated the leaders and the fighting men of both Macedonia

and Albania more than before so that those who once fought for their masters have now fought for themselves.

Present events are too confused and the issue is in too great doubt to permit more than a hope as to the final outcome. The complicating feature of the moment is the recent outbreak of war among the allies themselves over the fruits of victory. Bulgaria plotted to seize the lion's share of Macedonia, but suffered bitter defeat by Greece and Servia, while Rumania snatched a long disputed strip of territory. The fighting seems to have been even more savage and deadly than in the previous battles. Encouraged by the exhaustion of her conquerors the Turkish armies edged back into the lost provinces with the purpose of recovering Adrianople. The final outcome is still in doubt and must be settled by the joint action of the European powers.

We journey into the fields of the "European Turkey" Mission with our sympathies deeply stirred for these stricken and misguided peoples. Relief work for the wounded and the starving recently demanded the attention of many of our workers. From Salonica Rev. E. B. Haskell sent home as thrilling an appeal as was ever written on a post card. It was widely read throughout our churches last February, and gives a brilliant picture of a deplorable situation: "I am drenched, drowned, overwhelmed in relief work for the Moslem refugees. Alone in the

station with no missionary or office assistant it is a terrific strain but if I let up people will die of hunger. I have over 7,000 on my own list and the Greek Protestant pastor with whom I work has nearly 4,000 so together we cater to over 11,000 people a day. We give one loaf to four people for twenty-four hours and sometimes have to give only on the alternate day for lack of bread. Many of these refugees dare not go home because of the evil deeds they have done to non-Moslems in the past. We know we are feeding many murderers and rascals, but it is for God to judge them, not for us."

Here in the Balkan Peninsula the work centers in seven stations in three different countries: two in Macedonia, two in Albania, and three in Bulgaria. To get a clear idea of these fields we must study the map closely. First we notice the surrounding seas: the Black Sea on the east, the Sea of Marmora and the Aegean on the south, with the Ionian and Adriatic on the west. Note the relative position of Greece to the southwest, of Austria on the northwest and then study carefully the outline of each country, the location of their capitals, the ranges of the famous Balkan Mountains, the courses of the celebrated rivers, the Danube and the Maritza and last of all the location of each of our seven important stations underlined.

By ship on the track of the apostle we land on Macedonian soil at Salonica, the commercial

center of the region and the desired port of Austria on the Aegean. This is the ancient city of Thessalonica, made famous as a mission station by Paul's two epistles. The country of Macedonia is rugged and mountainous, furnishing convenient refuge for the countless brigand bands that roam the hills. Death rides there with a loose rein. Race jealousy and religious fanaticism under a weakening government brought chaos. Macedonia numbers 1,750,000 people, the first million of whom are Slavs including 600,000 Bulgarians and 400,000 Servians. With the 300,000 Greeks the total of the Christians quadruples the 400,000 Moslems in the population. By emigration and by war the population has been heavily reduced in the last fifteen years. Sir Edwin Pears states that 20,000 Macedonians have emigrated to Sofia; that 3,000 of the best element of the population emigrated to the United States in 1904 from the one villayet of Monastir. This number increased to 7,000 in 1905 and to over 15,000 in the first half of 1906. In some villages only women and children were left.

Here in Salonica we hasten to visit Dr. J. H. House's strong school, the Thessalonica Agricultural and Industrial Institute. While not under the Board and not supported by it, Dr. House is working for the same evangelical ends. The school was founded to give a practical and Christian education to young men of Macedonia, forty-seven of whom were in attendance

when the war broke out. From the city a force of thirty-two native workers is striving to reach a population of two million people in twenty-six outstations. Rev. and Mrs. Cooper have recently begun their work here.

The most famous name in the history of our mission work in Macedonia is that of Ellen M. Stone who gave twenty-four years of her life under the W. B. M. to these people. No missionary event in recent years was more widely known than the kidnapping of herself and Mrs. Tsilka in 1901 and their subsequent ransom for $60,000. We can only wish her success in her present effort to persuade Congress to reimburse the friends who purchased her freedom. We move you, Mr. Speaker, that Congress pay the money now, so that Miss Stone may return to Macedonia under the new conditions that peace will bring, to stamp her intrepid, resourceful, energetic Christian character upon the lives of the girls that she has taught.

In Monastir, the military and official capital for the province, with a mixed population of 45,000, is situated the American School for Girls in Macedonia, the only evangelical boarding school for Bulgarian girls in the whole country. The sixty-eight girls are under the care of Miss Mary Matthews, assisted by one of our new recruits, Miss Delpha Davis. They have seen stirring times in the long siege and the crushing defeat of the Turkish army followed by the

battles between the Greeks and Bulgarians, yet the work has continued as under ordinary conditions. Rev. and Mrs. W. P. Clarke are in charge of the evangelistic work in the city and the outstations.

A Nation in a Day

As we turn to Albania we are entering one of the most needy countries of the world, and possibly the greatest single opportunity now confronting the American Board. Mr. Dako has turned a most apt epigram when he describes Albania as "the youngest state and the oldest nation of Europe." Of the first phrase there can be no doubt for it is yet to be and there is much to bear out the last phrase. As early as 759 B. C. there was in these mountains a coalition of native Pelasgian tribes forming a Macedonian kingdom which later leaped to fame and world leadership under Philip and Alexander the Great, who were confessedly not Greeks but were the direct ancestors of the present Albanians. Demosthenes hurled one of his most severe charges against Philip in the fact that he was not born a Greek but an untutored, half civilized barbarian of Macedonia. Hunted from the fruitful valleys by the rising flood of Serbs and Bulgars they were never driven from their mountain homes even by the Turks. Their great hero, Skanderbeg, led his people in successful resistance to the Turks in thirty-two battles until his death in 1468.

There is a sturdy population of two and a half millions living in the mountains in a semi-civilized state, where blood feuds and vendeta are common. Might is right, or right enough in Albania, for the fighting man is the leader of his village. The Albanians are a brave, hardy and faithful people who have been the favored soldiers of the Sultan's personal guard for many years. A large number of the leading families in the past centuries have become Mohammedans.

And now Albania is to be free. It seems the one fixed point in the present flux of events, for the powers have practically guaranteed it, even to the point of risking a European conflagration, to keep Scutari intact from Montenegro. It is also possible that Albania will be increased in size at the expense of Macedonia.

Observers believe that Albania is about to throw off her enforced Mohammedanism like a cloak and that she will turn neither to the Greek Church nor yet into the Roman Catholic fold because of racial enmities. Some of her leading men have been deeply impressed by the little beginnings of work that the Board has made. Mr. Charles R. Crane, the capitalist of Chicago, who has travelled with our Mr. Dako through Albania, believes that it is a golden opportunity of influencing a nation for vital Christianity. He is sending six boys and six girls, chosen from Albania, to the colleges of Constantinople and has promised $5,000 for the Kortcha school.

This is one of the most thrilling calls that ever came before our Board. If we can send in two medical missionaries to tour among the mountains, to be followed by the establishment of schools, it is well within the range of possibility that Albania may be profoundly influenced in a surprisingly short time. Christ said, "Go ye and baptize the *nations.*" Here is a chance for us to deal with a nation as a unit, but if we fail to enter in with statesmanship and generosity the opportunity will pass. Our work in Albania was made possible by a notable gift of $20,000 from a Christian woman in the west. That fund is nearly exhausted, and the future of the missionary work is in the same uncertainty as is the next political page. Perhaps there is no crisis or problem in all our work that so earnestly demands our prayers and the united determination of our churches. Where is the man or woman of wealth who will mould a whole race in a decade?

The beginning of the work in Kortcha was due to an Albanian gentleman, Mr. Gerasin Kyrias, educated in our school at Samakov. In his desire to work for his own people he decided to found a school for girls at Kortcha. His two sisters, Sevastias Kyrias, now the wife of Mr. Dako, and P. D. Kyrias have carried on the school since their brother's death with the greatest success. In this field a missionary must be of the rugged pioneer type that loves adventure, who can stand discomfort and whose faith is

strong enough to move mountains. The Board has two such families in the Kennedys and the Ericksons. Both have suffered greatly from the opposition of the invaders but they are planning immediate advance work.

Bulgaria in the Balances

A particular problem of the work in Bulgaria has been that of the attitude of the national church. Every possible obstacle has been placed before our work from its beginning. In the university at Sofia with its 1500 students the spirit of atheism and skepticism is rampant, while moral conditions among the students are most appalling. The quiet persistent influence of our village schools, of our higher schools for girls, and especially of the Collegiate and Theological Institute at Samokov have been a strong formative factor in developing the character of the Bulgarians. The many graduates of Robert College comprise the greatest single force for progress in the kingdom.

In Philippopolis it is a joy to visit Dr. and Mrs. Marsh and Rev. and Mrs. Lyle Woodruff. The time recently spent in relief work and the war conditions have made steady and quiet work almost impossible. The Philippopolis field numbers a million souls with its eighteen outstations and twenty-one native laborers. Nineteen Sabbath schools with an attendance of over a thousand are to be found throughout the station. Here

also the "Zornitza," the only evangelical newspaper in Bulgaria, is published by the mission.

In ordinary years a journey to Samakov would be a great delight for we would like to visit the classrooms and come to know the type of boy that is here receiving his education, but this year twenty of the boys and four of the teachers went off in the different levies to join the ranks and have been at the front bearing their share of Bulgaria's burdens. President and Mrs. Ostrander have had excitement enough to last a lifetime. Several hundred soldiers were quartered in their boys' school building during mobilization. This was the only school for higher education that remained open in the entire country. Government universities and gymnasia were closed because most of the teachers and pupils had been drafted. The work of the station with its 850 surrounding villages is shared by Rev. and Mrs. Baird, Rev. and Mrs. Thompson and Rev. and Mrs. Markham, the last two being new recruits.

Samokov has before now been called "the hungry city," but this year with every breadwinner gone to the army, with all the factories closed and servants dismissed the need has become more and more terrible. Four thousand dollars was raised by Miss Abbott for hungry children and helpless mothers—many of them now widows. The school has had a long and honored history. Founded by Miss Mary Reynolds at Eski Zara in 1863, for forty years

Miss Esther Maltbie was its energetic principal. Miss Stone has twice served as principal pro-tem and many times as teacher. Miss Mary Haskell and Miss Agnes Baird have both made their investment of service in the school. It is now under the charge of Miss Inez Abbott with Miss Edith Douglass to assist her. Over eight hundred Bulgarian girls have been pupils in the school since its founding. One hundred and fifty have taken the full course and are now centers of influence, perhaps as the wives of

"Rich man, poor man, soldier, chief,
Doctor, lawyer, merchant,—" all but the last!

Over fifty of the former pupils are employed by various mission boards as teachers in the boarding schools of Bulgaria. A new building is expected soon and a portion of the money has been raised.

We are sorry to leave Samokov for it is the educational center of the entire mission. We would like to study the work of the industrial department and of the mission printing press that issued over five million pages last year.

We cannot linger at Sofia long enough to study the people of this land in their capital. It is apparent they have paid heavily for their folly in beginning the war against the allies. The loss of the strong young men of the nation and the destruction of the accumulated wealth of the people has turned back the clock of progress for at least a quarter of a century. Dr. Clarke and

Mr. and Mrs. Holway are actively at work influencing individuals, pressing the evangelistic work through the agencies of the native church while Miss Elizabeth Clarke is conducting one of the most interesting kindergartens that could anywhere be found.

It is impossible to write "finis" at the end of this chapter for the European Turkey Mission is on the threshold of its greatest activity. Doubtless the very name must soon be changed to something like "The Balkan Mission." The results of our mission work will be closely bound up with the rising tide of prosperity and intelligence of this country. If wise leaders reorganize their national policy amid the ruin that awaits their homes and villages when those who went forth to the war come not home again, we may hope for increasing opportunities of influencing the Bulgarian Church and the lives of individual leaders. In many mission fields the greatest results have been secured in periods of national weakness. God's plans will be worked out despite the folly of men if we stand faithful in our support of those who represent us in this difficult field. For them we hope for the joy of service and that they may see the fruitage of their labors. For this land and her rulers we can only urge the words of the Psalmist, "Seek peace and pursue it."

CHAPTER V

FROM THE EUPHRATES TO THE GREAT SEA

Eastern Turkey Mission

BY this time we are seasoned missionary travellers the more ready to appreciate the great work of the Eastern Turkey Mission. In a coasting steamer we sail from Constantinople to Samsoun. On the dock we bargain with a man for the hire of his araba and two strong horses for the two weeks' journey straight southeast into the heart of Armenia. A part of the road is familiar ground as we follow the old caravan trail between Constantinople and the east. At a pace that covers an average of thirty miles a day we jog forward past Sivas, sleeping in native khans, eating whatever we can of the native food; a dish of pilaff made of boiled rice or cracked wheat cooked with bits of mutton and possibly a bowl of madzoon, a near cousin to bonnie clabber. After a long day's ride with cramped legs and dust-filled lungs we are glad to share the crowded native khan with a motley company of fellow-travellers despite the dirt and smells. The cup of coffee that greets us from the hand of the khanji makes us bless the name of Mocha.

One range of mountains gives place to another. The entire Eastern Turkey Mission is in a

mountainous country with every station, except Mardin, more than four thousand feet above the sea. New England people would say that the landscape was not unlike that of the White Mountains with distant peaks standing out high and clear on the horizon. On the fifth day out from Sivas the Euphrates is forded and on the seventh day from a commanding ridge yonder lies the Harpoot plain fertile and rich, crowded with its many Armenian villages.

Just before we begin the steep climb up to the city of Harpoot we come to Mezereh, for the past forty years the seat of government for this district. Sometimes the weary traveler is prone to change the pronunciation to Misery, but the thought of greetings from our friends spurs us on to the last effort. A fine winding road leads up the hill. Suddenly we pass through a narrow defile between two ridges and the whole station with all its buildings rises before us; Euphrates College and the Seminary at the left, the Girls' School at the right with the missionaries' residences stretching between. They know we are coming; the college bell is ringing; high above the pupils greet us with waving handkerchiefs and while we are walking the last ten minutes of the journey surrounded by our missionary friends we are welcomed with sweet songs from the school girls. Missionaries love to remember that the sure selection for them will be "Home, Sweet Home."

In the evening we greet all the missionary friends with our latest news from the homeland and the incidents of the journey. From them we hear the story of the founding of the mission and of the work of the men who made Harpoot one of the famous stations of the Board. The work of Dr. and Mrs. H. N. Barnum was an honor to this station. One of the names on which we love to linger is that of Crosby Wheeler. He toured the villages, strengthened the schools, built up the tiny congregations round about. When a college became necessary Wheeler was chosen by his fellow workers to stand at its head. He was the leading advocate of missionary history for the principle of self-support by the native churches. We may all recognize in theory the value of self-support but when we see the poverty of tiny groups of worshippers crushed by successive massacres, when we see bread winners average no more than twenty cents per day, that man must be of adamant not to draw more and more frequently on the treasury of the Board for aid. In a certain native church a stove was needed. Mr. Wheeler sent to America for it, paying also the freight to Harpoot—no small sum. When it was sent to the church the deacon set it up and then astonished the missionary by sending in his bill for services. It was apparent that the deacon did not regard the church as his own nor did he accept any responsibility for its welfare. This was the last straw.

An emergency increased Mr. Wheeler's emphasis on this principle. When the Civil War broke out the receipts of the Board dropped $90,000 in one year. Preachers were discharged and out-stations were cut off. In one village a poor Armenian offered to board the preacher all winter if the regular services could thus be kept up. Instantly it was clear that other families and other churches could do the same. The missionaries fought for the principle inch by inch. Some stations were dropped but in most cases the churches were willing to admit the necessity of their contributing a share of the harvest, a portion of the churning, a piece from each carcass of meat to the up-keep of the pastor. The "Every Member Canvass" which is now sweeping through our churches in America goes back at least to 1861 when Wheeler with his deacons to assist him used to pass through the villages soliciting every member for his subscription to the church expenses. The same pressure was brought to bear to collect the tuition of boys and girls in the colleges. Once Wheeler argued two hours with a man before he could persuade him to pay two cents for a slate for his child. Needless to say it was not the two cents but the principle of self-help that was at stake.

Today Euphrates College, the outgrowth of Wheeler's work, has over eight hundred students about equally divided between girls and boys and with over two hundred in the college

classes. Following the current of population plans are on foot to move the college to a new campus down at Mezereh as soon as funds can be secured. Since 1880 there have been some six hundred graduates who have gone out into leading positions in the communities, some of them into professorships in the college, in spite of the fact that they can secure much larger salaries in other places and lines of work. To these graduates is due much of the credit for the social and religious changes in ancient Armenia. The leadership of Ernest Riggs, successor to presidents like Wheeler and Barton, and of Miss Daniels who for years has been the efficient head of the girls' department, assures the continuance of this fine record. Livengood and Ward for the boys and the Misses Riggs, Catlin, Harley for the girls are the rest of this fine team. With its curriculum based on American standards, with its strong self-help department the college is training students from a territory as large in area and population as New England. At one point however in common with most of our colleges in Turkey, the college is not succeeding. We would hope to find a larger number of graduates going into the ministry among their own people. We need a Student Volunteer Movement throughout Turkey as well as in America.

From the college Dr. and Mrs. Atkinson hasten us to the Annie Tracy Riggs Hospital now in its third year. So rapid has the growth

been that the hospital is now giving yearly about 20,000 treatments and the patients are coming from two hundred and twenty-seven places in the Euphrates valley.

Harpoot's pre-eminence is in the outstation work. Forty-five villages now have growing congregations, a monument to the faithful and brilliant touring work of Rev. J. K. Browne, of Miss Bush, Miss Seymour and Miss Poole. Today Mr. Henry Riggs and Miss Mattoon, associated with two excellent native evangelists supported by Armenians in America, are carrying on this work. On horseback and with simple camping outfit these touring missionaries go into village after village, meeting with the church officers, settling church quarrels, inspiring congregations to new efforts, urging them into soul-winning and self-support, into an ambition for the education of their children, into sinless and earnest living. Sleeping in the home of some native pastor or leader, sharing the simple family life, examining pupils in the schools, baptizing, marrying or welcoming into the church these workers come close to the heart of the field. Outstation work is missions in its simplest form, and requires missionaries of administrative ability and organizing power but most of all of tender sympathies, for love uplifts the Christ and draws men unto Him in Armenia as in America. Harpoot is strong as a center because it has a strong circumference touched by consecrated lives.

They tell us a population of nine hundred thousand is scattered among the twenty-five hundred villages of this "parish." Only a hundred villages effectively entered! Regular outstations dwindling from seventy-five to forty-five since 1875! Massacre-scourged villages still without churches and pastors! Villages teacherless for lack of funds! Forty promising young people emigrating from Harpoot in one day in 1907! The Harpoot plain is white to the harvest but the dead line of our neglect has been reached!

Armenia in an Araba

Again the spring wagon and the long ribbon of dusty road before us! We are off on a four days' ride to Diarbekir. From its massive walls, forty feet high we can look off to the south to another field white to the harvest. That old bridge on the right was built by the Romans centuries ago. Off to the left rise the mountains of Kurdistan. The large stone building to which we go, that centers the Board's work, represents as fine a story as is furnished by our missionary annals for it was the gift of our Protestant pastor, Rev. Hagoup Andonian. It is worth more than four hundred Turkish pounds. This devoted pastor now occupies it holding the fort until the new physician arrives. Dr. Floyd Smith and his wife from Iowa College are now on their way and have spent some months in France and a longer time with Dr. Shepard in Aintab grappling

with the problems of Turkish medicine and language before beginning to build the new hospital in Diarbekir. Our medical work in this city is supported by the income from a munificent legacy left by an Armenian Christian who as a boy had attended our Protestant school in Diarbekir. Though he had not the courage to become a confessed Protestant he carefully willed his property to the Board and the new hospital will be the monument to his devoted interest.

But Diarbekir must have at least two missionaries at the earliest possible moment. The physician cannot be expected to carry on the station work. Struggling village congregations nearby challenge our pity and our resolution. Here is another opportunity going to waste because we cannot find a sufficient number of well trained, devoted ordained men who are willing to man the empty posts in Turkey. Such a station is a testimony to the gratitude and appreciation of those whom we have sought to help. It is ingratitude, it is treason for us longer to delay the proper manning of this station. Who that reads these words will go?

Again we embark for another two days' journey across the brown plains to Mardin on another spur of the Taurus mountains. Here is a city of forty-five thousand people with established work in twenty out-stations. From our buildings for forty miles the eye travels across the wide plain below. Here and there mounds

may be descried which offer rare finds to the explorer,—perhaps treasure of forgotten cities, perhaps inscriptions in temples to gods now unknown, perhaps a capital that may once have ruled the world. Here are fewer villages for the whole surrounding country sadly needs irrigation. We hear that there is a difference of eight feet in the level between the two rivers and that if canals were again dug the same marvellous fruitfulness of this plain could be regained. And what a cordial welcome we have received from Mr. A. N. Andrus, the veteran of the station! Dr. Thom's hospital was the third founded in Turkey and now reports six thousand treatments a year.

When we go over to the school under the care of Rev. Stanley Emrich we find we are among Arabic-speaking peoples. This excellent school and the Syrian College in Beirut are the only two institutions in Turkey that are training up teachers for Arabic-speaking populations. The graduates of Mardin find their way down to the shores of the Persian Gulf and even into distant Egypt. They are scattered all over the south of the Turkish Empire. No wonder these boys seem to offer a life work to any man of large devotion and of marked ability! Robbins Barstow, just graduated from Dartmouth, spent two years here and looks forward to returning to his work after post-graduate preparation. The Dartmouth Y. M. C. A. has become interested in this station.

The heart of any man would be deeply stirred as he sees this city set on a hill that cannot be hid,—as he thinks of the streams of influence pouring down into the plains below. Here is a center of power for our future work. It is the strategic center for a territory of forty thousand square miles. No wonder that Mr. Emrich and the other missionaries plead for help to develop their present schools into college grade. That whole country is, in itself, the plea for a truly educated Christian leadership. Miss Fenenga, the sister of the courageous president of Northland College, Wisconsin, and all the ladies of the station are moulding the lives of their girls and women for just such leadership.

Good bye to our good friend the arabaji for now we are to make our way on horseback along a bridle path that reaches through the mountains toward Bitlis, just southwest of Lake Van, in the most isolated section of all Turkey. It is a journey of nearly a week through a country of majestic vigor broken into deep valleys and high ranges. Fifteen feet of snow falls upon the mission station each winter. All touring has to be done on hand sleds and on roads where no animals can be forced to go. What a delight it is to see at last the great work of the Misses Ely of whom we have heard so often at home! Only this year, one of the sisters has been called home to her reward but Miss Charlotte remains at her post. These two devoted women for forty-five

years have lived and worked together in their schools, turning out teachers for the day schools that are spreading over the land or wives for Christian homes. Mr. and Mrs. Maynard, Mr. Knapp and his sister, Miss Grace, and Miss Uline, all have a story to tell that outclasses the "bricks without straw" of Egypt. Imagine a city of forty thousand with an outlying field of about three hundred and fifty thousand. Kourds everywhere so fierce and warlike that they have crowded out the thrifty Armenians to a large extent. Schools low and high for boys and girls, congregations strong and weak in fifteen villages all doing efficient work but just touching the fringe of the possible. In some respects this field offers the extreme example of work crippled through lack of funds and by emigration. Once there was a strong, independent city church with six hundred adherents; today it is a semi-dependant church of two hundred. Where once there were twenty-six live outstations now there are but six! Oh, army of the church of God at home, which way?

Three days' journey around the southern end of Lake Van and we come to Van itself, the most easterly station of our Turkish missions, within two days' of the Persian and Russian borders and once the capital of Armenia, ancient even in the days of Babylonian supremacy. Upon the living rock near the city is an inscription carved by Darius the Great showing that at one

time he was ruler of all that region. The Armenians tell us that their people settled in Van immediately after their exodus from the ark, and from the great castle rock they point out Mt. Ararat in the distance to prove it. It is a pleasure to greet Dr. Raynolds the veteran, who founded the station in 1872, and whose life has been threatened repeatedly by hostile Armenians. The boys' school has advanced by leaps and bounds. In 1905 there were one hundred and twenty day pupils, in 1910 there were three hundred and twenty-five. Best of all 75 per cent of these boys are from Gregorian homes, some sent by their priests and one by the bishop himself, the monastery paying part of his expenses.

The Girls' School begun in a stable by Mrs. Raynolds in 1878 with four boarders now has an enrollment of four hundred and eighty-four under Miss Gertrude Rogers. The kindergarten and the primary under Miss Silliman and the hospital and industrial work under Dr. and Mrs. Ussher make up a variety and extent of work that some of us, from churches in America that center their thought so wholly upon worship, can hardly imagine. The boys' school is now to be developed into a college, urgently demanded by the people themselves, to supply the needs of the vilayets of Van, Erzroom and Bitlis and to attract students even from Russia and Persia. Mr. Yarrow has found two men in Hartford Seminary who hope to help him in its future enlargement.

Our hearts beat faster as we think of the brighter days ahead after these years of foundation-laying, and we thank God for the spirit of the people themselves who are so ready to do their part. Miss Maclaren in the touring work tells us of village work conducted entirely by young men and women who were trained through the orphanage work, now supported by the people themselves and by friends in America without one penny of aid from the Board! In one village where there is no Gregorian priest the Protestant teacher conducts services regularly in the Gregorian church.

We must not linger. A week's journey to Erzroom lies before us. Over the rugged hills of the Taurus, fording the upper Euphrates, we cross the trails of Dwight and Smith in their tour of exploration. Even in 1830 Erzroom was an important commercial center before ever the Turks came into Western Asia and today is the headquarters of the consuls of the vicinity.

The Stapletons, Miss Atkins and Miss Sherman give us a cordial welcome. Dr. and Mrs. Case are in the group, the former being the new physician who opens the hospital, closed these last four years since Dr. Underwood left, in spite of earnest quest by the Board to find a doctor for this important post. The two boarding schools with two hundred girls and nearly ninety boys will transform many a mud-walled, windowless village hut into a true home, clean and light.

Nine outstations with ten churches and twelve schools are but touching the needs of the population of 700,000 that is Erzroom's parish.

Another week's journey and we reach Trebizond on the Black Sea, where we are to take ship for Constantinople. We have been looking upon victories that abide—consecrated lives being laid down daily for others; characters being formed and personalities shaped for leadership; victory with poor equipment and in spite of fearful opposition, loneliness, misunderstanding. What was it the missionaries told us about the Annual Meeting in 1911? One-third of the outstation work of the mission dropped for lack of funds! Yes, and as much more work waiting to be undertaken. What a sobering message for the friends at home!

1. Harpoot, (p. 114) 2. Old Bridge, Diarbekir, (p. 119)
3. Orphaned Boys at Tarsus, (p. 138)
4. Football at Aintab, (p. 130) 5. Strange Tuition, (p. 133)

RIPE FIELDS IN CILICIA

Central Turkey Mission

The wedge of land that lies between the Eastern and Western Turkey Missions, with the northeastern shore of the Mediterranean for its base, is the Central Turkey Mission. Its first historic claim to our affection is the fact that it was the homeland of the great Christian, Paul of Tarsus. His birthplace, "no mean city," is there. He must have journeyed widely over these very hills now so familiar to our missionaries. Through the "Cilician gates" the armies of conquerors have passed and repassed but no leader and no campaign has ever equalled his conquests of truth and love among the churches of Asia Minor and around the world. We are following in his footsteps when we visit the Central Turkey Mission. Today the whole field has a population of a million and a half of people divided between Armenian and Syrian Christians and the Moslem races, with the Moslems in the predominance in most places.

The work in Central Turkey will be studied by us as *the typical mission*. Here the whole process of planting and developing a self-supporting, self-propagating church is illustrated at its best. In variety of work, in bravery of spirit and in success this mission is a cross section of the missionary enterprise. In itself it is the answer to the "Why and How of Foreign Mis-

sions." Here let us study methods, policy and statescraft of the Kingdom but with hearts made tender by the crushing blows that have befallen our fellow Christians in these churches. We shall not journey in tour from station to station but must try to see the work classified in its departments.

The evangelistic work has always been kept to the fore since the founding of the Aintab station in 1847. The First Church in Aintab was not only the first church in name but was the first erected by Protestant Christians in the whole Ottoman Empire, no mean distinction. Its leaders had an apostolic sense of responsibility, pastors and laymen alike going out into the villages and preaching Christ while they plied their trades, like the Armenian shopkeeper who keeps a list of a dozen and more Mohammedans with whom he talks concerning Christ and who have purchased Bibles as a result of conversations with him. To see the fruit of the tree then planted one must attend the services in the great churches at Aintab and Marash for they are among the best and most aggressive churches in all Turkey. In Aintab on unusual Sundays the congregations fill the church three times over, first with the adults, then with the young people and finally with the children, nor are they scattered sparsely in comfortable pews but they sit so tightly packed that it would be difficult to get in another dozen even with a shoe horn. In

the great Marash churches the visitor can see three thousand members earnestly studying the Bible, grouped into classes and intent upon its pages with the thirst for the water of Life. Nothing like it can be discovered anywhere in this country. These are some of the largest Congregational churches anywhere in the world. The stronger are bearing the burdens of the weaker in a true missionary spirit.

Revival after revival has swept over this field. In the early sixties the Tarsus church increased 100% in a single year. In 1888 a thousand people were won to Christ within the mission in one of these periods of awakening. The growth is not only intensive. The outsweep of it has deeply influenced the Gregorian Church. Most cordial relations exist in many places between its priests and our church members.

In self-support these churches have been exemplary. Everybody gives to the limit of ability for their churches and their schools. They can teach church efficiency to the world, for 100% of their members pay their pledges in regular weekly offerings. The Tarsus Christians have worshipped in a tumbled-down, leaky structure built in part of mud, little better than a stable, so small that it can hold only half the congregation. The new church has become not a luxury but an absolute essential. On the heels of desolation in the 1909 massacre they brought together enough money to purchase the lot. Women

brought their jewelry, their treasured earrings and finger rings. Not only "first fruits" but sometimes almost the last of all their scanty increase is being given to the Lord. They began the year 1912 by pledging $850 for the support of their own pastor. When this story was told at the Board's annual meeting in Portland by Dr. W. N. Chambers $6,000 was raised toward the "St. Paul Memorial Church."

The typical mission must have its well developed schools and colleges and here they are. To read over the list of these institutions gives no idea of the devotion and sacrifice that have made them possible. Every station answers to the roll-call. Aintab is the educational center of the mission, for here is Central Turkey College under the care of President and Mrs. Merrill. Two hundred and forty-seven boys are at work and the number could be greatly increased if only an adequate income could be discovered. There is not a department that ought not to be strengthened nor a phase of the work that is not constantly crippled by poverty. Fortunately Luther Fowle is able to help Dr. Merrill in the teaching and business responsibility in addition to his own work as business agent of the station but it makes one's heart heavy to see the chances for usefulness lost because some one here at home forgot the privilege of lifting a share of the burden.

Some of the boys who finish the college are passed on to the Theological Seminary in Marash

for further training. Here the tragic element is introduced for these men are being trained to take the places of twenty-one pastors martyred in 1908. A class of ten has completed the first year of a three years' course. The seminary claims a part of their time from both Mr. Fred F. Goodsell and Mr. Edward C. Woodley, the former a Californian and a graduate of Hartford with exactly the right spirit, ability and statesmanship to be a leader in any mission station, while in Mr. Woodley, Marash claims an unusual distinction. He is quite possibly the only president of a foreign missionary Board who ever entered actual foreign service on the field for he laid down the office of the presidency of the Congregational Missionary Union of Canada to help train these strategic leaders.

In Tarsus is the St. Paul's Institute, the living monument to the capable and consecrated energy of Dr. and Mrs. Christie. Their daughters are at work with them, the elder being the widow of D. Miner Rogers who lost his life in the recent massacres. Mr. Nilson is rendering splendid assistance in his work with the boys. The boast of this school is the fact that the majority of its graduates have gone into definite Christian work, and the evangelical spirit is always at the pitch of enthusiasm among the hundred and seventy boys.

The story of the educational work for girls in this mission is told in Chapter VI.

A statistical table of the Central Turkey Mission will tell you that there are 114 "other schools." Back in the hills in squalid, mountain villages their pupils furnish the very bone and sinew for these boarding schools and colleges. Would you know the stuff of which pupils in these village schools in all Turkey are made? A missionary touring from Hadjin tells this story: "A group of boys followed me about. At last one of them took me to his home, if such it may be called—made of stones, mud-plaster, with here and there a timber. When we first entered the house we could see scarcely anything, but after a moment I discovered that the only other occupant was a young calf tied at one side of the room. The carpet was that made when the Creator 'formed the dry land.' Around the open fireplace were a few rude tin cooking dishes and in one corner were piled the heavy quilts—father, mother, boys, cow all lie down to sleep together.

Do you wonder I went away asking what chance the village boy in Turkey has? Yet it was not long afterwards that very boy was in Hadjin asking to be admitted to the boarding school. Having finished the work at the village school he had walked all the way from his home to appeal for another chance. I did not have sufficient funds to warrant taking him, but I took him on faith and he has beamed as the sun ever since and incidentally just about leads his class at the academy. Last fall I received several

boys from Roomloo in the boarding department of the academy. Two of them came with no provision in the way of clothing or bedding except the scanty amount that they wore. And what do you think they offered as tuition? Three watermelons! If you could have seen the look on their faces you would have done just what I did—accept them without much questioning. They are fine boys and doing well in the school. We have every reason to feel that sometime their services will repay all that we do for them. They are a gilt-edged investment."

Now please multiply one boy, plus one cow, plus two boys, plus three watermelons, by 24,911 and imagine as the result the total attractiveness, energy, spiritual power and value in coin of the Kingdom of the total number of pupils in all our village schools in Turkey.

A typical mission must have its medical work, assuredly, and here it is. To the Central Turkey Mission belongs the distinction of having the first hospital started by the Board in all Turkey. The early medical missionaries treated people on their tours, but never thought it possible to attempt settled work in hospital wards. Dr. F. D. Shepard and Dr. Caroline Hamilton with their three assisting Armenian physicians and a corps of able helpers are not sandwiched in among "forty doctors in one block," but are working with absolutely no competition in a field of some two thousand villages. A day in this great hospital

would crush the doubts of the hardest critic ignorance ever bred. From morning until night the stream of bruised and suffering humanity from many races, many creeds, many villages, flows through these wards and clinics. Last year the total number of treatments reached the high water mark, 54,248, and this establishes the record among all our American Board hospitals in the world. In 656 important surgical operations only 15 patients died. From Dr. Shepard, decorated by the Sultan, down to the humblest doorkeeper, all are working together to make the influence of the place Christlike and telling for the advancement of the Kingdom. Over-worked native nurses under the care of Miss Bewer, a dispensary that puts up 20,000 prescriptions in a year with unfailing accuracy, the cook and all the rest deserve recognition for their share in the whole work. A large portion, nearly 50% of the in-patients are Moslems. The quiet Gospel work in the wards and waiting rooms opens the way for close personal touch with these people. And they respond. One poor Kurdish woman too ill to stand, crawled upstairs to the evening service, explaining that she *had* to come, the service was so good.

The hospital is entirely self-supporting so that it actually costs the churches of America not a penny, and yet it remains the most effective force for evangelization in the whole mission. On his big black horse Dr. Shepard tours over the

mountains appearing in distant villages inaccessible to any other white man, everywhere making friends for the Master he represents. And here is the strongest tribute that could ever be paid to any man or his work: we are told that in the outlying villages, far from the mission centers, the members of the mission are known as "shipperts" because they belong to the same mission as Dr. Shepard. We as Christians receive our name because we sought to follow His example, while Dr. Shepard's mantle has thus fallen upon the entire mission force. Of course the needs of the hospital are clamorous. A tuberculosis ward, a contagious ward, heating plant, modern operating room, laboratory facilities, all would greatly multiply the lives here invested. Another well trained physician is critically needed to grow into leadership in the hospital, thus freeing Dr. Shepard for his important touring work.

The other hospital in the Central Turkey Mission is at Adana, an outgrowth of massacre conditions in 1909. Practice doesn't have to be "built up" in a hospital in Turkey. It is there waiting. In only the third year of his work Dr. Haas reports more than 10,000 treatments, with a strong minority of Moslems among them.

There remains but one department of mission work to be discovered here in Cilicia, and that is the industrial, and where can we find a piece of industrial work to equal that at Oorfa? It is an industrial mission in itself. Think of a great

handkerchief industry supporting fully 10,000 people, Gregorians, Protestants and Moslems! And all the work of a little American woman, a perfect combination of two widely different characters, the captain of industry and the saint! Corinna Shattuck had been given six months to live by her physicians way back in 1873. With characteristic determination she said that she would spend at least that time in Turkey. There she lived for thirty years doing a work that has challenged popular attention. After being stationed at Aintab and Marash she was placed at Oorfa in 1892. Three years later the massacres broke out. From Saturday morning until Sunday night Moslems mercilessly butchered Christians like so many sheep. Nearly 6,000 were slaughtered in two days, nearly half of them being burned in the Gregorian church where they had sought safety. The one hope of the stricken Christians was Corinna Shattuck. Imagine the horror of being compelled to decide that in order to save the women and children in her care she must send the men away from their one place of refuge. During the massacre Turkish guards protected the street in which Miss Shattuck lived and it is stated that her influence was able to save the seventeen houses and the 240 people who were under her immediate care, protected not only by the stars and stripes which she wrapped about her but also by her character and her deeds of mercy. Once the storm was passed she faced

the necessity of finding support for the 3,000 widows and orphans unprovided for and thus began the industrial institute. The girls were taught to wash and cook, the boys to make shoes and to work in the vineyards. She revived Oriental silk embroidery and the making of drawn work handkerchiefs. She secured reliable firms in Germany and Ireland for her agents. She started a blind school for the afflicted of the district. She laid down her life, rich in honor and in the fruits of service, in 1910, but the work goes on under Rev. F. H. Leslie and Mr. G. F. Gracey. Carpenters, tailors, shoemakers, machinists and iron workers are being trained. European clothing, shoes and furniture are growing in favor and the shops are busy. The industrial development of the district has been increased by a new flour mill, a German rug factory and the building of the Bagdad railroad, increasing the demand for workers. Practically all the mission work done for this section of Turkey comes to the Oorfa shops, the only well equipped shops in Central Turkey. Europeans and government officers patronize them constantly. A new sense of business ethics is making itself felt in the whole Armenian church. The institute makes not only workmen but Christians. Even the woes of massacre are turned into good results in such an institute, for every week when the workers have gathered to receive their wages at least 6,000 women are under definite Bible instruction.

To learn to read the Bible is at times made a condition of receiving employment.

Tried as by Fire

We have studied this mission thus far from the point of view of its varied and representative character but now we must pass through the flames of the inferno to discover the true heroism and the lofty Christianity of these distracted brethren of ours. For the out-standing characteristic of the history of this mission in the last decades has been the awful outbreak of massacre in 1909. It is written that the strength of the Apostolic Church in the first centuries is to be explained because of the persecution it had to meet. Suffering put iron into its blood. Judged by this standard the church of China because of the martyrs of the Boxer riots will yet become one of the strong Christian churches of the earth. If the Central Turkey Mission is typical in other things it is even more so in this, that persecution has not drawn away the enthusiasm nor the quiet patience, nor the surmounting faith of our brethren. The revolution of the Young Turks in 1908 had seemed to bring peace and security to the country, but Abdul Hamid sought to inflame the common soldiers against their officers by means of a system of spies and secret agents. The flames burst out in several places at once, showing that a general massacre of Christians had been planned. Only the wisdom and courage

of some of the leaders prevented the further spread of the horror.

In Adana bitter feeling had existed between Moslems and Christians for some time. A weak governor gave to the soldiers an opportunity to loose their blood-lust, their envy and their fanaticism upon the unarmed and innocent Christians. While the missionaries of all the mission assembled in their annual meeting in Adana and the native pastors and delegates of the Cilician Evangelical Union were journeying to the same place for their meeting set for April 17 the storm broke. April 14 will forever be the day of weeping in that city. Shops were broken open, looted and burned, the homes of Christians were entered, and every man that could be found was shot, hacked to pieces or thrown into the flames. No Christian woman's honor was spared. The bursting flames lit up the scene; homes, shops, even the church was utterly destroyed. Miner Rogers, a gallant young missionary who had been on the field but a few months, gave up his life with Maurer in their attempt to protect women and children in the buildings of the girls' school. Out from the city rushed bands of these devils in Turkish uniform to continue the destruction. Men were hunted in the mountains and murdered in the most horrible manner. Women were forced to watch the death of their husbands and little children while they themselves were reserved for an even worse fate. The murderers

would make the most solemn promises of protection, tricking the villagers into giving their arms and then slaughter them in their defenceless condition. Sailors from the British and American warships, who had passed through the Boxer riots, the siege of Port Arthur and the San Francisco earthquake said they had never seen anything to compare with the destruction of life and property in this district. From three to five thousand people fell in Adana alone, while something like 25,000 perished in the outside districts. Whole villages were wiped out. Twenty-one out of the total twenty-five trained pastors were murdered, and this has been the severest blow to the work of the churches, for without leaders in these dreadful years the people have been well nigh crushed. One village of ninety families had only four married men and ten unmarried men left alive in it. Mr. Chambers of Adana wrote: "Out of ten pastors and preachers in the Adana outstations I know of only four that have escaped. Of the ten preaching places I am sure of only one that has escaped fire and sword. Of the ten churches and chapels (five of them new) seven are burned and possibly only one escaped. It would seem that our Adana Station work which we calculated would be self-supporting in three years, is almost annihilated."

Forgive Your Enemies

Is it possible that human beings can live through such an experience and yet remain

Christian? Can forgiveness ever enter the hearts of the stricken? Ah, friends, study the history of this mission since 1908 if you would come to believe in the power of the living Christ. No experience of our life in America can so test the depths of grace and of power that are in Him, for this is the marvel of it,—the mission which suffered most in this last massacre is now the mission which is attempting to do most in reaching Moslem hearts with the message of love and forgiveness. A twenty-two page report from the last annual meeting of the mission outlines the needs, the interesting incidents and future possibilities of an increasing work for Moslems.

The gulf exists between the murderers and the murdered, but the spirit of Jesus Christ is winning one of its greatest victories among these Armenian Christians. Five per cent of the pupils in all the mission schools are now Moslems. Two prayer meetings were held last spring in the Second Church in Aintab on the theme of the right attitude of the Armenian Christians toward Mohammedans. The missionary who was present said that the views expressed and the prayers offered would have been absolutely impossible a few years ago. The spirit of forgiveness and of earnest desire to help is spreading. Some Moslem women attend the meetings of the Mothers' Union in Aintab. A meeting for prayer in behalf of Moslems is held each week in Marash Seminary. The missionary writes, "It is easy

for us at home to pray for the unknown, romantic and distant Moslem World, but very different is it for Armenians who have suffered such terrible things at their hands." The spirit of these prayers is the very embodiment of the words, "Pray for them that persecute you." An Armenian woman who had seen her father, uncles, husband and son murdered by the Turks was visiting Moslem homes with an open Bible, preaching forgiveness and the life of Christ, within a week of the murders. One young man in the Seminary has said he would willingly give his life to work for the Mohammedans if God opened the way. One Bible woman is visiting a hundred Moslems regularly, reading portions of the Bible and giving a message concerning character and duty. A Moslem mother who had heard her message put her confession all into one sentence, "I know all these good things, but I have not done them." We also might well make this mother's sentence our general confession.

Another Christian Bible woman visits fifteen Moslem families once each week to read Scripture portions and to engage in tactful and tender conversation concerning religion. Thus the gulf is being bridged, and the Central Turkey Mission is eager and alert to seize this opportunity that has never been ours in a century for reaching Moslem homes and hearts. They purpose (1) to set aside two Bible women for touring among Mohammedan villages; (2) to prepare a training

class of native Christian women for this definite type of work; (3) to welcome larger numbers of Moslem children into the schools; (4) to build up reading and club rooms in each station for Moslem young men to be gathered for discussions and stereopticon lectures that in a church would be called sermons.

Mohammedans hate Christian churches. They hate the sound of the church bell, they regard a cross on a church as idolatrous and there is no use striving to make the conventional church building the center of work for Mohammedans. They can be approached only through these clubs and by methods that are used in our Y. M. C. A.'s: educational classes, athletic teams and gymnasiums, public lectures and religious services, can all be thronged with young Mohammedans if we can send out men of forceful personality and of good judgment to make the approach.

We have dared to say that this is a typical mission. We dare one word more. It could be a *model* mission if only friends would rally to its support. There are twenty church buildings that ought to be built *today* in that mission and we ought not to wait until those people, still in poverty with the bread-winners of the family murdered in 1909, are able to replace their own buildings. The Mission needs $40,000 for these twenty buildings. Each one of the educational institutions needs money with which to aid worthy boys and girls to get an education.

Twenty-five dollars, nay even ten dollars often stands between a bright boy from one of those villages and his chances for education. Only a little new equipment for some of the departments, only one or two more professors to be added to the faculty, only a little increase here and there would multiply the efficiency of the work.

Even more important is the pressing forward of the Moslem work. They need three or four additional missionaries to do this work. A few thousand dollars would meet the entire cost of it *now*, omitting the salaries of the new missionaries. Where are individuals who, moved by the story of this mission, are willing to count themselves members of it, fellow-sufferers with those who have suffered, fellow-workers with those who labor, by building a church in one of those stricken towns, or by doubling the efficiency of the work and the workers that we now have, by increased support?

1. Girls' College at Marash, (p. 158)
2. Massacre Victims in Rags, (p. 155)
3. Children's Ward, Sivas, (p. 164)

CHAPTER VI

THE WORK OF WOMEN

The Women's Boards

IT is upon the women of every land that the heaviest burden of suffering falls. Where ignorance stalks in her shroud of superstition and fear, the rays of enlightenment fall last of all on woman. Where pestilence and disease demand their tribute and toll unchecked by the relief of modern medicine, there it is that woman pays the price in stifled moan and racking agony. Where lust and slavery, witchcraft and beastly savagery glare with unshamed brow, there woman is the first sufferer and the last victim.

In the whole realm of moral principle there is no challenge more clear nor any motive more just than that the women of America, in their joy of liberty and their power of opportunity, should claim the privilege of uplifting their enslaved and crushed sisters in the lands of darkness. From those to whom much is given shall much be required. Christian womanhood shall find its noblest crusade in the modern ministry of missions. If Christianity has brought to the womanhood of the West its place of power and its environment of holy love and of sacred confidence, so shall western women accept now the Christ-like burden of their sister's woe throughout all the world.

In every mission station that we have visited in Turkey the work for women by women has made its deep impression. Rare are the characters, gifted are the personalities that stand at the head of this splendid work. How did such beautiful service begin? What does it seek to achieve? What are its results for Christ and the Kingdom?

From the earliest days of the American Board, women held a chief place in its work. Their hearts were open to the motives of mercy and the irresistible challenge of salvation for the nations of the earth. The Board's first great legacy of $30,000 was the gift of Mrs. Norris of Salem. In the first years a devoted woman sent the most of her little fortune of $500 saved from her life as a servant on a wage of fifty cents a week. In a note written in 1813 a pastor in Bath, New Hampshire, forwarded $177 to the Board with this memorandum:

"From an obscure female, $100; from an aged woman, the avails of a small dairy, $50; from the same, the avails of two superfluous garments, $10; from the Cent Society, half their annual subscription, $11; from a woman in extreme indigence, $1; my own donation, being the sum hitherto expended in ardent spirits in my family, but now totally discontinued, $5." By 1839 six hundred and eighty women's associations were gathering funds through the earnest appeals of over 3,000 local collectors among their members.

The year 1861 heard the guns at Fort Sumter open the most terrible war of history, but that same year saw the beginnings also of a contrasting work of mercy and of unselfish ministration, for it was then that Mrs. Doremus of New York City, led by the pitiful story of life in Indian zenanas and Turkish harems, brought into existence the Woman's Union Missionary Society. The discovery of the power of organized woman's work for soldiers in the camps and hospitals from 1861-5 prepared the way for the founding of our own Woman's Boards.

Secretary Clark had been pressing the appeal upon groups of leading women in the East and West. After earnest conference and prayer, the new plans gradually took shape. On January 7, 1868, forty women were gathered in the old South Church, Boston, to share in a historic event. Mrs. Myron Winslow of the Madura Mission was one of the speakers. They appealed for unmarried women for the great tasks yet unattempted. Committees and officers were appointed and a constitution drawn up. The women of the Boston churches immediately raised $500 and Mrs. Edwards of South Africa was the first woman missionary adopted.

But this Board could not hope to cover this entire country. On Tuesday afternoon, October 27, 1868, a large number of pastors' wives and leading women were gathered in the Second Presbyterian Church, Chicago, to hear from Dr.

Clark the sad story of woman's needs on mission fields. After the men withdrew, the Woman's Board of Missions of the Interior was that day organized.

Five years after it became clear that the headquarters in Chicago could not adequately reach the Pacific coast and a separate organization was formed of the Woman's Board of Missions of the Pacific. Thus the three Boards divided the country on familiar geographical lines. The field of the Woman's Board of Missions includes the Atlantic seaboard with all of New England, New York and Pennsylvania. Their rooms are in Boston at the Congregational House near the general offices of the American Board. Twenty-four Branches with more than 2200 constituent societies represent this Board in the churches. The work of the secretaries is directed by an Executive Committee of fifty members which holds its meetings fortnightly in the Board rooms and which represents in its membership all the neighboring states.

The field of the W. B. M. I. lies in the Middle West, including Ohio on the east and the sixteen interior states to the line of the Rocky Mountains. An Executive Committee of fifty women in and near Chicago guides its affairs. Of the fifteen charter members of this Board only three remain in the service today: Mrs. E. W. Blatchford, Mrs. Lyman Baird and Mrs. Moses Smith, who was honored with the presidency for thirty-five years,

and who is still actively engaged in its service. Thirteen branches and three unions, with a total of 2800 organizations assisting its work as auxiliaries, make up its constituency.

The Woman's Board of Missions of the Pacific cultivates the territory west of the Rocky Mountains. Through its six branches it is raising funds for work in five different countries.

At first all denominations were included in the lists of officers and workers, but the forming of the Presbyterian and Methodist Boards soon after left the women of the Congregational churches to carry forward their own work alone. The sphere of their efforts was clearly marked out. Already the American Board had sent out 170 single women in its fifty-six years of history, and 43 of these were then on the field in charge of boarding schools or of Bible work in the native homes. These women workers continued to be taken over as rapidly as possible by the newly organized Women's Boards.

The organization of the Woman's Boards was based from the beginning on the plan of assigning the support of certain definite workers to groups of women in a church or state. The women in the local churches organized auxiliaries and these in turn were combined in the various states into branches ready to accept the state's responsibility for a definite share of the whole work. Many strong auxiliaries have accepted the entire support of a representative in some mission field,

while the smaller gifts are united with others from the same state. The ideal situation is often found wherein a new missionary goes to her field in the joy of having the women of her own church, or at least of her own state, stand behind her budget. Her friends and family are thus bound to her work with ties of affection and loyalty.

And here one point must be made so clear that none may forget. The Woman's Boards have become absolutely responsible for their own separate budgets and work. They are vastly more than collecting agencies. They decide the exact work they will accept as their own, and their budgets become quite independent portions of the Board's total work. Each year they make definite pledges to the parent society, covering such work as they adopt. If they fall short of the pledged figure they are responsible for the deficit, as it is a true debt to be paid as soon as possible. They raise money for the salaries, outfits and traveling expenses of their missionaries. They build their own school buildings, hospitals, colleges, houses for their missionaries and carry on their evangelistic work through their own Bible women in each station abroad.

For convenience and greater efficiency in administration their funds are forwarded through the American Board's treasury. Their new missionaries are commissioned by the American Board after their adoption and their support are pledged, and the administration of the entire work

on the fields is always under the vote and guidance of all the members of the mission. Unity of plan and of administration so necessary to success is thus preserved. As we examine the extent of the work of the three Woman's Boards it is with profound thanksgiving that we note the unwearying devotion and the aggressive ability that have marked the growth of their work from the days of '68.

The comparative importance of woman's work may best be seen by an analysis of the American Board's income of the past year. Of the total income $1,062,000, in round figures $192,000 came from legacies, conditional gifts, and interest on permanent funds. Of the remainder given by living donors over $344,000 was from Congregational churches and individuals, while almost $285,000 came from the Women's Boards. When it is remembered that a large percentage, possibly the majority of the actual givers to the American Board's work through the regular church offerings may be women and girls, it becomes apparent that the women are probably giving more than are the men throughout our churches. The women are giving an example of faith and good works to the men. If Mr. Everyman is the wage earner and purse-holder, as is supposed, then it behooves him to fan into flame the feeble flicker of his generosity, unless he is ready to confess that he carries his spiritual vision and his moral obligations in his wife's name.

Needs of Women in Turkey

In no mission field in all the world can the terrible conditions of women and girls voice a more pathetic appeal than from the Moslem lands. Here womanhood at its worst cries aloud for help to womanhood at its best. Bondage lifts its shackled arms toward freedom. It is the voice from the grave in the ears of the sisters who indeed share the life abundant. What are the needs to be met in Turkey?

The pathetic story of our Moslem sisters has been too often written to be repeated here in detail. We know of their empty and demoralizing life in the harems of rich Moslems, or of the years of loveless labor and hopeless servitude that awaits them if they be born in poverty. The fact that less than three per cent of the women of Turkey can either read or write conveys but the slightest impression of the ignorance, fear and superstition that lie behind such a figure. When the mind has had no chance for training it leaves the body a prey to jealousy and to passion. Whether it be in poverty or luxury we find the same emptiness of heart, the same spirit of dejection. There can be no fellowship with the husband as long as the wife remains a chattel to be bought or sold, to be divorced by a word or a passing whim.

The veil that shrouds the face of Turkish women from the world is only the symbol of all that separates her from the life of liberty and of

progress. As our missionaries have traveled among these homes, how few are the faces in which happiness and confidence are to be found. Disease has stamped its heavy lines upon their features. Girlhood and childhood are shadowed by the woes of wifehood and motherhood to come. The clutch of Islam is on their hearts in this life and the next. In characteristic scorn a popular legend tells us that the birds that flit untiringly over the surface of the waves along the shore, apparently never at rest, are but the souls of women that wander until through penance done they may attain the bliss of death.

The women in the Greek and Armenian churches have been but little more fortunate or free than in Moslem homes. "The priests teach the women a few ceremonies such as bowing the head, swaying the body to and fro, kneeling until the forehead touches the ground then rising with open eyes and palms stretched toward heaven, muttering words of supplication to the Virgin Mother. The women go through these ceremonies until their knuckles and knees are calloused and hard as horn. They have asked for bread. It does not occur to them that they have received a stone."

In the homes the scorn and cruelty of the mother-in-law makes the life of every young bride a burden. The mother-in-law is the guardian, the spy, the scold, the avenging spirit. The bride must serve while the others eat; she

must make her own meal of the broken food remaining in the kitchen; she must stand while the husband's relatives sit; she must not leave the house without the mother-in-law's permission; she must wait upon even the youngest boy in the entire household.

Outside our Christian schools and the few others founded in imitation of them, real opportunities of modern education for the women of Turkey do not exist. "What are these among so many?" If there is any one source to which women ought to be able to look in every land for inspiration and comfort it is to religion, yet here again "the hungry sheep look up and are not fed." The women are the victims of the ignorance and selfishness of the priesthood, blind leaders of the blind, yet they represent as approachable and easily won a class of women as the world now offers to our faith and devotion.

Methods and Results

Even to name over all the workers of all the institutions conducted by the Women's Boards in Turkey in this chapter would be impossible, and yet in some way we must come to feel that power for happiness and for uplift represented by the total work of the Woman's Boards. The two great methods of work that have been followed are so simple, so direct, so Christian that they would appeal to the mind of any worker in the first day's experience on foreign soil.

The first method of approach is that of the school. In outlying villages and in city streets the children of Turkey are to be found in pitiable filth, nakedness and poverty. In Turkey the play spirit is never encouraged in little children. Childhood and girlhood have not the same beautiful content as with us in America. A writer tells us that only one little girl out of a thousand in Turkey has a doll of her own. Then imagine what it means to bring to childhood there the spirit of such wonderful kindergartens as those conducted by Miss Fannie Burrage and Miss Clara Richmond in Talas and of Miss Cole over yonder in Trebizond; of Miss J. Louise Graf in Mardin, Miss Caroline Silliman in Van and Miss Elizabeth Clarke in Sofia. These are but a few of them, for in a score of towns native kindergartners under missionary supervision are spreading the principles of child training.

A vast network of 378 village schools has been built up in Turkey largely by the work of the Woman's Boards, their missionaries carrying the responsibility of superintendents of education, for the native teachers appreciate the encouragement, the stimulus that comes from the oversight of the missionary. These village schools are the trickling streams that swell into a mighty river in the boarding schools and colleges. The government is planning to spread a free public school system throughout the empire. The model from which it has drawn its plans is the work

of the Woman's Boards in elementary education in the villages.

Nineteen boarding and high schools scattered through our great stations bring their pupils within the close personal touch of your missionaries where character can be most effectively moulded. It is in these boarding schools that the greatest work has been done in developing Christian leadership among women. Think of the great names like those of Mrs. Josephine L. Coffing, Miss Corinna Shattuck and Miss Esther Maltbie of the Board of the Interior, or of Mrs. E. R. Montgomery of Adana, Miss Harriet Seymour of Harpoot, and Miss Mary Ely of Bitlis of the Woman's Board of Missions who have builded character in the days past in the image of Christ.

In our journey we have met representatives as worthy of honor in these days as those who have gone before. Let us select almost at random from all the nineteen a few typical institutions, no greater in their work nor any more important than the other schools which we have hastened by in our brief visits to the missions. First in Brousa, the ancient capital of the Turk, in the Western Turkey Mission, only a short distance from Constantinople, we find the Girls' High School under the care of Miss Jeannie Jillson. The Woman's Board of Missions for the Pacific supports this fine institution. Miss Annie T. Allen and Miss Edith F. Parsons are sharing

in the work. One hundred and sixty-nine girls are enrolled in the several departments of the school. In the year just closed unusual opportunities for relief work have added great responsibilities to the routine work of the missionaries.

Over in Adabazar we find an Armenian Girls' High School supported entirely by Armenians of the district. The grading of the school has been improved, the course of study has been expanded so that now the curriculum equals that of the ordinary High School in the United States. The grades extend from kindergarten to college years. The first building was named Alexander Hall in honor of Rev. Alexander H. Djedjizian who gathered the funds for the building in Scotland. The second building is called Harris Hall in recognition of the generous gifts of Mrs. Harris of New London. A larger portion of the 250 graduates have themselves become teachers. The school is now under the care of Miss Mary E. Kinney, assisted by Miss Sophie Holt.

As other illustrations of the types of this grade of work let us notice the three splendid schools in the Central Turkey Mission, all of them looking for their support to the W. B. M. I. Adana has its seminary for girls with 180 pupils under the care of Miss Peck and assisted by the Misses Webb who divide their time between the seminary and the evangelistic work. Miss Grace Towner, whom many Kansas Volunteers will

remember in Washburn College, is just coming to the relief of the over-burdened workers. The new building must be built some time soon and the library will be furnished by the Alumnae Association as a memorial of their love for Miss Elizabeth Webb.

Hadjin has its home school with 267 pupils in all departments. Miss Olive Vaughn is in charge with Miss Edith Cold and eleven native assistants to help her. The city itself has 20,000 inhabitants and is built on the sides of a great rock. In the winter there is often two feet of snow in the streets. Hadjin has been bought with a price and has been consecrated through the martyrdom of Mr. Coffing who was shot while on his way to the annual meeting of the mission. Mrs. Coffing with rare heroism stayed on to complete the interrupted work and both at Marash and here has made her life work of nearly fifty years in Turkey count for Christ. One of the present officers of the W. B. M. I. who went to Hadjin as Miss Bates, to return as Mrs. L. O. Lee, has left a deep impress upon the life of the school.

On one of the finest sites in the city of Marash stands the Central Turkey Girls'College. It prepares teachers for the schools of the district and gives a good four-year college course with two years of preparation. Many of us would be surprised to drop into the class rooms, to hear the upper classes being taught in English and

out of English text-books. The pupils want the foreign tongue and the foreign culture. This is the highest institution for girls in the mission and receives the graduates of Aintab, Adana and Hadjin in its junior class. When Miss Ellen M. Blakely's twenty-fifth anniversary was celebrated at the college, 570 pupils had studied here at least a year, while 165 had graduated from the completed course. Of these all but four have taught for a portion of their lives, while most of the leaders in the Christian work of the entire district have been trained in its class rooms. Recently the Moslem pupils have increased and this branch of the work seems very promising. Miss Ainslie and Miss Gordon are assisting in the college. A heavy blow fell upon the college this year in the death of Miss Welpton from cholera. She was one of the efficient moulders of the life of women in all the empire. It is a joy to be able to say that her successor has been found in Miss Bessie M. Hardy who sails this autumn to take charge of the music department.

Aintab Seminary is one of the oldest schools for girls in Turkey. Founded fifty years ago it cherishes the names of Miss Proctor and Miss Pierce as its earlier leaders, and is now under the care of Miss Lucile Foreman assisted by Miss Harriet Norton. In curriculum, efficiency, devotion, the seminary can qualify for honorable mention. It cannot take in all the girls who apply, for when 23 girls were graduated last

June 108 new applications were received for the entering class.

One other typical school should be mentioned, that of Miss Emily McCallum in Smyrna, which is training most of the native teachers for the entire surrounding district. Perhaps this teacher-training is the greatest single force for change in the present situation in Turkey for the young women are scattered everywhere throughout the empire, transmitting the spirit that has been given so richly to them. Many of these teachers have carried on a self-sacrificing work even without pay. Many others of the graduates press on to further study in the college at Constantinople or abroad. Everywhere these graduates become homemakers. As an American visitor said, "You can tell their children anywhere." Alumnae associations of the various schools have become a strong agency for good.

The second great method of work is that of evangelization. On every side the homes are open to the visits of the Bible women and the missionary in the evangelistic work. With open Bible the worker may read while daylight lasts to groups of working women in their doorways, in the fields, even in the secluded apartments of the homes of the wealthy. And then, when opportunity is given, on horseback and with camp kit on a pack mule, these workers are touring off among the villages hidden in the mountains to bring just a note of comfort and of hope

to those who sit in darkness. Miss Caroline Bush has written of the long and thrilling journeys of Miss Harriet Seymour and herself when with the New Testament open before them in Moslem homes they read the Sermon on the Mount, the stories of the Prodigal Son and the Good Samaritan, or the thirteenth chapter of First Corinthians, or the fourteenth chapter of John's Gospel, because these passages are so practical and so tender that they irresistibly draw the hearts of the women who hear, even as they melt our own. Everywhere the missionary's visit brings out the fact that the sons of the family are over in America, that their mothers are eager to have the missionaries pray for their dear ones in distant lands. Miss Trowbridge's touring work among the Moslem villages around Aintab could reveal equally interesting stories of exciting incident, and of limitless possibilities. So could all the other women engaged in evangelistic and touring work throughout the empire.

A glance at the chart will show in outline the extent of the total forces at work under the Woman's Boards in the empire. Figures can make no intensive impression, but they can multiply the picture of the work of the individuals we have followed with such eager interest.

A work of such extent costs money and it is not surprising to find that from the treasuries of the Woman's Boards has flowed a constant

SCHOOLS SUPPORTED BY THE WOMAN'S BOARDS

STATION	NAME OF INSTITUTION	PUPILS	MISSIONARY IN CHARGE	BOARD
Samokor	Girls' Boarding School	100	Miss Inez L. Abbott	W. B. M. I.
Monastir	Girls' Boarding and High School	68	Miss Mary L. Matthews*	W. B. M. I.
Kortcha	Girls' Boarding School	76	Miss P. D. Kyrias	W. B. M. I.
Sofia	Kindergarten	50	Miss Elizabeth C. Clarke	W. B. M.
Smyrna	American Collegiate Institute	301	Miss Emily McCallum	W. B. M.
Marsovan	Anatolia Girls' School	250	Miss Charlotte R. Willard†	W. B. M.
Siras	Girls' High School	726	Miss Mary L. Graffam	W. B. M.
Adabazar	Girls' High School	293	Miss Mary E. Kinney	W. B. M.
Brousa	Girls' High School	169	Miss Jeannie L. Jillson	W. B. M. P.
Constantinople	Gedik Pasha School	268	Miss Anna B. Jones†	W. B. M.
Talas	Girls' Boarding School	147	Miss Stella N. Loughbridge†	W. B. M.
Marash	Central Turkey College for Girls	118	Miss Ellen L. Blakely*	W. B. M. I.
Aintab	Girls' Seminary	156	Miss Lucile Foreman	W. B. M.
Adana	Seminary for Girls	180	Miss Sara Louise Peck	W. B. M. I.
Hadjin	Hadjin Home School	267	Miss Olive Vaughan	W. B. M. I.
Harpoot	Euphrates College—Girls' Dept.	395	Miss Mary L. Daniels	W. B. M.
Van	Girls' High and Boarding School	410	Miss E. Gertrude Rogers	W. B. M.
Erzroom	Girls' High and Boarding School	200	Miss Eunice M. Atkins	W. B. M. I.
Bitlis	Girls' Boarding School	41	Miss Mary D. Uline	W. B. M.
Mardin	Girls' High School	39	Miss Agnes Fenenga†	W. B. M.

*Supported by W. B. M.
†Supported by W. B. M. I.

and growing stream for many years past. Last year the Woman's Board of Missions invested over $30,000; the Woman's Board of the Interior over $20,000 and the Woman's Board of the Pacific $4250 in their work in the Turkish Empire, a magnificent total of $54,410.

Multiply your highest ideal of heroism by the total number of women missionaries in Turkey. Not one of them but that makes a tremendous sacrifice in leaving the homeland to invest her life on those distant shores. It is harder for young women to go than it is for men. There are difficulties and problems and heart-breaks that are familiar to them, that do not come either to single men or to families. In very rare instances circumstances have made it necessary for women to hold the fort alone in some isolated station when the men had been ordered from the field broken down in health, yet they have never flinched. No wonder then the results have been so far-reaching or impress us as so truly Christlike!

How can we picture these results? Hundreds of trained teachers who have passed under the moulding hands and inspiring personalities of these missionary women are scattered throughout the villages and cities of Turkey as teachers in the schools. All that we have said of the importance of training leaders of the next generation might here be repeated. All that has been said about the importance of establishing centers of light and about the strategic importance of

the new forces must here be recalled to mind. Here too in the hospitals are bands of efficient native nurses, the product of our American physicians and their American trained nurses. In the homes of Turkey it is the woman who is the important factor in the process that leads from hovel to "home."

A new day is dawning for the women in Turkey. Faint echoes are coming to us from every corner of the land that the work of the village school and the total influence of Protestant Christianity are having their results in the developing life of the women. The time shall come when no longer will the proverb be quoted: "The threshold weeps for forty days when a girl is born"; when a Turkish official hearing of these schools for girls can cynically remark, "They will be teaching my donkey to read next"; or when Turkish men commonly refer to their wives as "the ash carrier" or "the lacking one." Here and there women's clubs are being formed. They are increasingly at work in philanthropy and even in politics. The veil is less impenetrable. Mohammedans as well as nominal Christians are crowding our schools, anxious to learn all that their brothers know. It will need careful adjustment and restraint to thus shape the destinies of the new generation of girls in Turkey, but the care and the restraint will come through contact with Christian characters like those that represent our Woman's Boards in Turkey.

Then, women of America, if your hearts have never been touched by the appeal that comes to you from the lands of Islam, let the question search out your deep convictions,—is there any cause to which you owe so much, in which your influence and your sacrifice can count so richly as in such a work as we have seen? Every local auxiliary in every church throughout America could double its efficiency by a quickening of the prayer spirit, by the increase of courage and efficiency, and by a nearer approach to the self-sacrifice that our missionaries know in their every-day experiences. Let us gather the gifts into the storehouse, for God has promised us a reward in the knowledge of a work well done. If the widow's mite was worthy to be commended by Jesus Himself as a sacrifice that should be known wherever His name was spoken, then this work which the women of America have undertaken in Turkey, and are to carry forward with increasing power, shall be rewarded at the throne of God. Is each of you, who reads these words, fully satisfied with the part that you have claimed in such a rich labor of love?

How then shall they call on
Him in whom they have not
believed? and how shall they
believe in Him whom they
have not heard? and how
shall they hear without a
preacher? and how shall they
preach, except they be sent?

CHAPTER VII

THE TENTH DECADE?

Need Enough

THE time has come for us to look upon the work of the Board in this its greatest field, from the point of view of our own churches in America. We have reviewed the backgrounds of history, the origins of the various peoples, the faith and practice of Moslems. We have journeyed from station to station throughout the four missions, coming into close personal touch with the workers, their problems and their successes.

Surely we have felt that it is not *their* work or ***their*** responsibility alone. We all are as deeply interested in its outcome and we owe as heavy an obligation to the work in Turkey as any missionary. In one sense we must owe even more for in justice we ought to admit that the missionary has paid his debt in the long years of exile from the homeland and in the heavy labor of his station, while we are only thinking about the responsibility that rests upon us. Such a division of labor shall not satisfy us.

What motives can we urge upon our hearts that will make this great work seem more truly our own? How can we lay claim to our share in its privilege? There is one rather unusual challenge that ought to bring this land to the conscience of our denomination. The closest

approach to a mention of Congregationalists in the pages of the Old Testament is a prophecy that concerns Turkey alone and our churches beyond others. It is to be found in that great passage at the beginning of the book of Joshua. If these words could inspire the armies of Israel to conquest and if they now apply to us, then let them be our inspiration in the battle of the Kingdom of Love.

Other prophecies about the triumphs of righteousness or the victories of virtue we must divide with all Christendom, but this one aims squarely at the sons of Pilgrims and the seven hundred thousand Congregationalists of America because the spiritual fulfillment of its message waits only upon us. We ought to read all the first eleven verses of the opening chapter but the words to be marked in red ink are as follows:—

"Every place that the sole of your foot shall tread upon, to you have I given it.....from the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, *shall be your border.* There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee nor forsake thee. Be strong and of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them."

Israel never saw that prophecy fulfilled.

Neither under Joshua to whom the words first came nor even under King David were they able to stretch their power over such an empire. History has waited for the spiritual promise to find its deeper spiritual meaning in the missionary enterprise of today.

In the division of the world's great fields among the mission Boards, the territory described in those verses has been assigned to us to win for Christ. The sweep of land from the Euphrates valley on the east to the Mediterranean on the west includes all our stations in Asiatic Turkey. There we have established our outposts. There we have marshalled the forces of love and good will to men, that are to fulfill this ancient promise.

We welcome to a share of the privilege the brethren who are at work in Syria, in Palestine and the few others scattered throughout Turkey, but the bulk of the work is ours to do.

Only in the spiritual sense would we wish to have a part in this fulfillment. We desire no foot of Turkish soil for our political border. The Philippines and Panama will furnish enough for us to worry over. But we do wish for the full privilege of helping to bring in the Kingdom of Righteousness "from the river, to the sea." In our own time and the more rapidly because of our own gifts and prayers we shall see the signs of the promise. Instead of the thorns of massacre and injustice we shall see the fir-tree of liberty and

fair play. Instead of the brier of ignorance and of stagnation we shall see the myrtle-tree of progress and of prosperity. God's plan for the world and God's power in His Church are at stake in the issue.

An added motive is found in the fact that many of the most precious promises of the Bible are to receive a fuller spiritual content when the blessings of justice, mercy, peace and holiness are known in this later day upon the hills and in the valleys where once the prophets stood. All that Isaiah, Jeremiah and the minor prophets claimed for Judah, we may hope to see brought to Turkey. All that Paul prayed for his young churches in Asia Minor, we may hope to see granted in the lives of our fellow Christians there today.

If prophecy is a challenge, a greater one for the modern day lies in the call of human need from the eighteen millions of souls we must help. The fact that the vast majority of them do not seek our aid and are unconscious of their own deepest needs cannot release us from the obligation. We are making Christ's point of view our own when we affirm that His is the only Name and the only Life whereby men must be saved.

The conditions we have noted in previous pages among the Greek and Gregorian churches or throughout the empire of Turkey under the dark shadow of Islam can be changed only by the civilization that has been inspired by the character of Christ. There is *need enough* to demand the best

courage and strength of all our churches for the task that is so clearly ours.

Chance Enough

The missionary call rests upon two conditions, the knowledge of a need and the ability to meet that need. Existing needs of which we may be entirely ignorant cannot constitute a call to us. Needs that are beyond our power to touch cannot be laid at our door. But in Turkey the needs are clearly known and there is *chance enough* for us to meet those needs, to constitute an effectual open door of opportunity.

The apostle Paul gave thanks for such a Door when he passed over into Europe with his message. Yet as we read the account in the Acts we find persecution and difficulties heaped high. Scourgings, shipwrecks, loneliness, indifference, even death, all heaped in the scale, could not take from him the conviction that the Gospel of Christ had found an entrance, and that the debt of responsibility was his to pay.

If he was a debtor whenever he thought of Rome, distant, unopened, hostile, then we are ten fold debtors in our every thought of Turkey because the way lies so wide open. The foundations have been laid, the obstacles have been largely overcome. The splendid results of the past nine decades are heaped up as a witness against us, if we are not ready in this tenth decade to make the victory sure.

The first door of opportunity that suggests itself is the Protestant Church of Turkey with its more than fifteen thousand members.

With congregations in every important center, with effective organizations that are training their members young and old, with traditions of devotion and heroism, this Church stands ready to do its full part. Its members teach a valuable lesson to us at home in the way they have sacrificed for their churches and schools. In generosity of gifts they go far beyond the Congregational churches of America.

Last year the total amount given by this Church for its own work reached the tremendous total of $155,647.00, an average of over ten dollars per member. During the last decade over $1,200,000.00 has been poured out by our fellow Protestants in Turkey to support their churches and schools. Most of their church buildings have been erected without foreign aid. Not a few notable gifts have been made by wealthy Armenians to the endowment funds of our institutions as well as to their own schools.

But imagine the poverty out of which these generous offerings have come. Decimated by massacre in 1895 and again in Central Turkey in 1909, their church buildings razed to the ground, their homes in ashes, most of the bread-winners of the congregations slain, every man of prosperity or of prominence the particular object of hatred of the murderers, these congregations have risen

in a courageous faith beyond words to picture, to build again the waste places. Their gifts come at these times from a collective sacrifice such as Christian America has seldom known.

It must be remembered that to appreciate their gifts we must multiply them many fold, if we would compare them with money values in America. Thus when Central Turkey College was started, the native brethren gave an amount that would mean over sixty thousand dollars in this country. At a conservative estimate, the annual gifts of the Protestant churches in Turkey would represent from a half million to a million dollars in our standards, several times the total amount that our churches invested in missionaries' salaries and general work in the Empire.

An earnest study of the methods and spirit of the giving of the Armenian churches compels us to bow our heads in humble admiration. Nothing like their systematic, proportionate, sacrificial, every-member benevolence is to be found in rich America. If anyone cherishes the suspicion that we are forcing our American type of Christianity upon unwilling hearts let him consider these proofs of their determined purpose to support the education and the vital Christian faith that have been brought within their reach. For it is not only for their own worship that they give, but through their Church Unions the strong churches are bearing the burdens of the weak, assisting in the work of the outlying districts.

Not only because of its generous giving but also for its efficient leadership can the Protestant Church in Turkey be counted upon to acquit itself nobly. The pastors of the churches, the teachers in the schools, the faculties in the colleges represent the best fruit of the life of the churches.

At the head of the native force of twelve hundred workers stand the one hundred and one fully ordained pastors. These have taken college degrees as well as the full theological training while many have added second degrees from European and American Universities. In intellectual ability, in broad capacity for leadership this body of men equals the pastors of any mission field and compares favorably with the average of the ministry in this country.

Upon them as a marked class the malice of oppression often falls in bitterest force. In all history no devastation of a Church ever equalled in pitiful, malignant completeness that awful martyrdom of the sad April day in 1909 when twenty-one picked leaders of our churches, out of a total of twenty-five, were struck down on their journey to their annual meeting in Adana. The martyrs crown is theirs but the gap in the "thin red line" of our forces remains for us to fill.

The honor roll of those who in past years have laid down their lives in the service of Christ or who have been conspicuous in leadership, is a long one. Among those of greatest power and ability we must mention only a few.

Pastor Shmavonian was one of the pupils of Dr. Hamlin. He settled at Harpoot where as an eloquent preacher and efficient administrator he gained an influence not second to that of any missionary. Pastor Simon, also one of the pupils of Dr. Hamlin, "buried himself," as his friends thought, in Bitlis in the heart of Kurdistan. He also won a place of distinguished leadership, not only among the Protestants but among the Gregorians as well. Prof. Levonian was among the martyrs of 1909, being one of the glorious twenty-one who were burned to death in the church at Osmanieh. A graduate of Central Turkey College, he studied also at Amherst and Yale and returned to his Alma Mater, where he rendered conspicuous service as a teacher and spiritual advisor of his people, beloved far and wide.

But the faithfulness and strength of the Evangelical Christians is not a new element in the work in Turkey. In this new decade evidence is not lacking of another door that is swinging open. The Gregorian and Greek churches are tending toward a more favorable attitude to all our work. The persecution and bitterness of the days when first the Protestant movement began, are passing away. Common ground is being found between their leaders and our missionaries. We must expect to see the regeneration of these churches by the vital power of true Christianity. Nothing less can satisfy our missionary purpose.

We have seen some of their keen young men in our theological seminaries. A host of their children are in our schools and colleges. Under the political liberty which seems a strong possibility in this decade, we must at least hope that the name of Christian will represent an increasing unity and a deeper content of honest character.

A most hopeful sign has been the welcome given by the highest officials of these ancient churches to the work of the Young Men's Christian Association. When its leaders have held public meetings in Constantinople, Sophia, Belgrade or Athens, the bishops and archbishops have been interested friends of the movement, even inviting the speakers to present their message before the theological training schools of these churches.

There is found an eager desire for the starting of Bible classes among their students, a genuine interest in every effort to better the moral conditions of their young men, and a frank recognition of the inroads that scepticism, atheism and immorality have made among their universities. The rapid spread of this type of work will help to bridge the gulf that has separated us from them in all the past centuries.

But the most important change to be expected or at least to be prayed for in this dawning day in Turkey will be the larger chance of reaching the Moslems themselves. There is no blinking the fact that direct, open, aggressive work for the conversion of Mohammedans has been an im-

possibility up to the last few years. We can give thanks for all the quiet approach of past years by our missionaries and for those few converts who have risked death by an open confession. Such instances were reported at the Cairo and Lucknow conferences of workers in all Moslem lands.

But this danger is to pass. Until now religious liberty in Turkey has meant only the right to worship in one's own faith, not the right to change it, certainly not the right for any Turk to confess a change of creed.

One of the probable results of the defeat in Europe may be that new liberties will be gained by the Christian population for missionary work. Under pressure from Europe it seems possible that the autocratic and irresponsible attitude of the Turk toward his subject races is doomed to disappear. Russia is already making her power felt along the eastern border and it is known that a massacre or continuing injustice will be a convenient excuse for the advance of her armies.

Many of the Turkish leaders recognize that they are facing their last chance to preserve their empire intact. The wild sowing of Abdul Hamid is bringing its harvest of belligerent pressure and compulsion from the impatient Powers. Thus even the new political conditions will add their benefits to the oppressed races of Turkey and the door of approach to Moslems will swing an inch wider because of Europe's demands.

Another phase of the aftermath of war

promises equally important changes. Not only will there be a limit set to the Turk's power to do evil but there is surely coming an outspoken desire among the best of the Turks to seek their country's good. The only answer that can be made by intelligent leaders to the vital questions raised by their defeat, recognizes the power of European civilization. Her guns, discipline, tactics, and organization are all proven superior and no one knows it better than the intelligent Turk.

During the war the newspapers of Constantinople have published articles that frankly admit that Turkey must reorganize her entire national life if she is to continue among the nations. Her need of popular education, of industrial development, of honesty among her leaders are all stressed as clearly as the need for an efficient army. In a single word, reform is the program of her patriotic leaders. There is no strength left to cry for revenge or to plan reprisals upon her remaining Christian subjects. The lesson has sunk deep. Progress, civilization, prosperity, all the by-products of Christianity in contrast to those of Islam, are to become the objects of national concern or else chaos, ruin and Turkey's disappearance from the world's map are speedily to follow.

Nor will the effects of defeat be confined to Turkey. Writers in India are exclaiming that defeat in the Balkans will undermine faith in the Koran for Moslems in many lands. Turkey is

the heart of Islam. Constantinople is the center of the Pan-Islamic movement, the seat of the Caliph, the focus of power. Any progress toward a receptive and teachable attitude by Turks at the heart of Islam will profoundly effect future missionary opportunity in every Moslem field.

We cannot expect that these changes will be rapid for at best it is only a hope that has been outlined, but there is sufficient "assurance for the things hoped for" to encourage faith in our souls, in this new day of opportunity for Turkey and for Islam. Slight changes in prevailing conditions would bring immense changes in spiritual results.

If we have ever climbed a wooded mountain, we have noticed the vast difference that is caused by our last few steps as the top is approached. With panting breath and dragging footsteps we plod through the wind-stunted pines that crown the summit. The light of the sky breaks through the branches above us. Suddenly within a dozen paces the whole scene is transformed. On every side the prospect stretches limitless to the horizon. Below us lies the valley with its cottages and its thread of winding road. On every side abrupt peaks keep us company beneath the clouds. But the sudden change has apparently resulted from those last few weary steps.

Thus the new conditions that are obtaining in Turkey may prove to be the final stretch before

the summit is bared to view. It has been thus in other mission fields. The spirit of unrest has entered life in the near East as well as in the Far East. Industrial and economic causes are combining with spiritual forces to produce unexpected victories for the Kingdom of Christ. The apparent causes that have made possible such results in Korea, India and China are no greater and no more evident than the forces now at work in the Turkish Empire.

In Korea it was partly political conditions which formed a background for the burst of national feeling that brought the entire people within reach of the Christian message. In India economic forces are in evidence behind the mass movements that have recently brought whole castes to the threshold of our churches. In China the intellectual element has been prominent as the nation of scholars has discovered new sources of truth in western civilization.

All of these conditions seem now to combine in varying degrees in the Near East to promise important changes in the next few years. The political restlessness and the need for national reconstruction are there. The demand for economic betterment is insistent and its rewards are certain. The intellectual ambitions are voiced by the more advanced legislators, thinkers and leaders of every party.

If Islam remains the hardest opponent to Christianity it may yet furnish the more glorious triumph when the dawn has turned today.

Power Enough

There is but one doubtful element in the situation that thus confronts our churches. Is it certain that an adequate missionary enthusiasm is stirring the home church? As a denomination the average gift per capita to our total benevolent budget has decreased of late. The new interest that now stirs our hearts must effect the methods of giving and the standards of generosity of the past generation. New leaders among young people and in the Bible schools must place missionary education on a higher plane. Most important of all, individual friends of missions must accept a personal share of the investment that is offered. Who will build a church for a stricken village? Who will make possible a class for Bible women to train the workers needed in Moslem villages? Who will place a score of boys within reach of Christian education in our colleges at ten or twenty dollars each? Who will stand behind the new missionaries demanded in Albania and throughout Turkey? The doors are open. The hour has come.

And God's power is not lacking. The spiritual dynamic that shattered empires and that overmastered hearts in apostolic days is still a living reality in Jesus Christ. We do not depend upon human agency but upon divine promises. That Power speaks in the lives of our two hundred missionaries who in courage and devotion are leading us on. They will do their part as they have done for a century past. The sacrifice of

the promising life of Charles H. Holbrook, news of which has just been flashed by cable, is proof of the "even unto death" that every missionary is willing to endure.

The question, "What Next in Turkey?" becomes a ringing challenge to our loyalty. If we are ready to join in a definite, aggressive, conclusive advance of our work there, the issue will not be in doubt. We can see the same transformations in Turkey that God has given to other lands in the past few years. The process has begun. No vital condition for its final consummation is lacking. God's part will be fully performed. Will ours?

The question that pierces us is not, "What Next in Turkey?" but "What Next in the Congregational Churches of America?"

APPENDIX

APPENDIX

There are two ways in which these pages can best be used in the various organizations of the churches; in the *Study Class* and the *Reading Circle.* The first is the more important because it is the more thorough method; the second will be more widely used.

THE IMPORTANCE OF THE STUDY CLASS

The testimony is universal that our best missionary leaders are trained in Study Classes. The quiet, concentrated study of the facts of missions in a great country grips the conviction more than the hasty hearing of an address or program. The Study Class trains leaders, develops interest and makes our missionary work intelligent and successful.

Every church ought to have a Study Class in this book

HOW TO FORM STUDY CLASSES

It is not difficult. Present the book and its story attractively to an average young people's society or prayer meeting by a missionary chairman or pastor, and a group of six or more can usually be secured to make a careful study of the book. Then write the Educational Department, American Board Rooms, Congregational House, Boston, Mass., and we will send "Helps to Leaders" on this book and the general pamphlet "How to Lead a Study Class" which will enable any intelligent, earnest person to be a good leader.

Report your class to us and we will send a packet of pamphlets, helps and suggestions. We aim to secure One Hundred New Study Classes this year. Will yours be one of that number? Please write us and ask for hints on launching the plan.

READING CIRCLES

The value of the Reading Circle is that it does not require an extra session each week for those who become members. A group of persons purchase copies of the book and read a "chapter a week," each in his own home at a convenient time. Succeeding meetings then present the material in the form of reports or a program with a brief review by a leader or pastor.

Where? A good place to start a Circle is in the *older classes of the Sunday School.* The price of the book (25c) is within reach even of children. Let the teacher organize the class into a Reading Circle and plan to spend ten minutes for six or seven lessons on discussion and review of points selected from the programs given later.

The Young People's Society is naturally the field for a Reading Circle. The missionary committee of every society should form one in September or November, (preserving Home Mission Week to its own interests.) Many pastors review a book attractively in their *prayer meeting* and then form a Reading Circle at once, announcing three or four discussions and programs in succeeding weeks. It is possible in the evening congregation to interest the entire audience in so timely a subject as the Balkan War. *Women's Societies* will be using this book. Many Reading Circles will be formed among them.

The Reading Circle Goes with the Programs. Reading will not be sufficient. The programs should follow to incite interest and stimulate the reading.

Pastors should use their young people in presenting brief assigned parts selected from the programs and can thus secure pledged attendance of a large number of young people at the regular church prayer meeting for this series of special meetings.

FIVE MINUTE EXERCISES ON TURKEY

For Use in Sunday Schools

Since the material is at hand in this book details need not be given but suggestions are made as to selections that will prove interesting to young people.

Method. Select a committee or the most interesting talker, with a strong appreciation of brevity and with dramatic ability enough to hold every eye and mind. Set aside five minutes in the opening exercises of the school. Careful preparation must be made by the speaker. The older scholars and teachers should be used as assistants. Strive for novelty, popular interest, and deep spiritual earnestness.

I. The Balkan War. Ask where the Balkans are, what the war is about, what the results? Describe the Allies, their victory, their subsequent folly in civil war, (pp. 13-18).

II. The Story of the Turks. Describe where they came from and how they entered Europe, (pp. 19,20; 25-27).

III. The Rise and Fall of Islam. This subject requires a map reproduced from page 28 on heavy paper or blackboard. Describe dramatically the spread and sweep of Islam. Show the decline of its political power, (pp. 23-30).

If possible place little paper flags showing white star and crescent on a red background in each country once controlled by Islam, then tell the story of decline, substituting the flag of the country that now rules, e. g., France in Morocco, Italy in Tripoli, Bulgaria in Bulgaria, England in India and Egypt, etc.

IV. A Land of Memories. Ask pupils to mention any story in the Bible. Then locate within the boundaries of the Turkish Empire. Bring out historical references. Show the human interest of Turkey as a mission field, (pp. 35-38).

V. The Peoples of Turkey. Describe the Christians and the Moslems and include a brief mention of the Oriental churches, (pp. 42-45).

VI. A Moslem's Faith. List on the blackboard the six beliefs and five practices. Show the weakness of Islam as compared with the lofty morals of the New Testament, (pp. 45-50).

VII. The Evils of Islam. Have six older boys and girls each mention one of the great evils, then describe briefly, (pp. 30, 31; 52, 53). Show also the needs of Moslem women, (pp. 152-154). Contrast with conditions in America and end with the motto of the Revolution of 1908, "Liberty, Justice, Equality, Fraternity."

VIII. The Board Enters Turkey. In a series of sessions describe the beginnings of our work, (pp. 57-59). Have scholars tell the story of "the big four" or select Goodell and Hamlin, (pp. 59-62; 66-68); also tell the story of the origin of the Women's Boards, (Chap. VI).

IX. How Would I Begin Work? Have five scholars each describe one method of work and argue its importance, (pp. 72-74).

X. Our Four Missions. Have a map enlarged from page 100. Show the territory of each mission. Select any missionaries personally known. One exercise could be devoted to each mission, drawing material from the chapters, or if time is limited select one mission in which interest centers. (Chapters IV and V).

XI. The Results of Ninety-Three Years. Try to show the splendid results attained, (pp. 75-79 and Chapter VII).

XII. Effective Stories. Give an account of
Corinna Shattuck's Life Work, (pp. 135-137).
Three Boys That Went to School, (pp. 132, 133).

XIII. Our Part in the Work. Throughout the series urge our own responsibility and gather gifts for this work.

APPENDIX

FOUR POPULAR PROGRAMS ON TURKEY

With public interest already stirred it is easy to select the political events and the missionary story of our work in Turkey as the natural subject of programs for our young people and in the prayer meetings. Full material is at hand in the pages of the book.

The missionary committee should have the responsibility for the preparation of the programs. Leaders should be carefully chosen. The parts should be assigned well in advance. Be sure all are well prepared and that they keep within time allowance. The programs may be given one each week in connection with the Reading Circle or less often. Use new ideas for decoration, seating and invitation to make the meetings unusual. For Scripture readings the following may be used: Psalm 96; Joshua 1, 1-9; Isaiah 35; 55, 6-13; 61, 1-9; Acts 16, 6-15; 17, 1-9.

Realize the importance of making the programs a success. You are winning the missionary interest of those whose influence will count in the future.

PROGRAM I

THE WAR, OUR OPPORTUNITY

PURPOSE: *To give information concerning the Turks and Islam as a basis for missionary study.*

Let the leader announce the general outline of the series. Secure members for the Reading Circle.

1. *The Balkan War.* (5 minutes). Let the conflict be sketched dramatically by the first speaker from pp. 13-15.

2. *Who are the Allies?* (5 minutes). Describe their origin from pp. 15-18. Try to arouse interest in any immigrants in this country from these races.

3. *The Rise and Fall of Islam.* (10 minutes). Show the origin and conquests of the Turks as a small portion of the rapid spread of Islam. Enlarge the map on page 28 to illustrate. (Read suggestion in Five-Minute Exercise III).

4. *A Land of Memories.* (5 minutes). Rapidly sketch the material of pp. 35-38. Use method suggested in Five-Minute-Exercise IV.

5. *An Outline of Islam.* (10 minutes). List on the blackboard the six beliefs and five practices. Discuss each in contrast with Christianity, (pp. 45-50).

PROGRAM II
MISSIONARY BEGINNINGS

PURPOSE: *To arouse interest by stories of our great workers and present methods.*

1. "*The Big Four*". (10 minutes). Select Goodell and Hamlin or if preferred present all four in brief three minute sketches by separate speakers. Get snap and action into the accounts, (pp. 59-68).

2. *Ways of Working.* (5 minutes). Bring out by the question method how we would start if beginning in Turkey and have one or two prepare material from pp. 72-74 to describe methods of starting the missions. *Make it seem real.*

3. *Founding the Women's Boards.* (5 minutes). Describe the organization and add any further information concerning the work of the Woman's Board in which you are most interested, (pp. 145-150).

4. *The Work of Women.* (10 minutes). Review material on pp. 150-160 showing the kinds of work undertaken and after describing typical schools present a more complete story of any school in which your interest centers. The chart on page 162 might be presented either in this meeting or reserved until the next program.

PROGRAM III

FOUR MISSIONS AT WORK

PURPOSE: *To present a unified view of our whole work abroad.*

Enlarge the map on page 100 on blackboard or heavy paper. Locate stations with American flags on hat pins. Locate hospitals and colleges by a suitable symbol. Include also the schools on chart of women's work on p. 162.

If desired attention may be centered on one mission where you are investing, or in a rapid glance at the four missions.

1. *Three Missionary Journeys:* (Three speakers, 5 minutes each).

a. From America to Constantinople—Describe approach to city, importance, government, and work, (pp. 83-89).

b. Through Asia Minor. Glancing at Bardezag describe the trip from Smyrna through Marsovan, (pp. 90-100).

c. Armenia from an Araba. Select interesting bits from material, (pp. 113-127).

2. *Three Missionary Problems,* (three speakers, 3 minutes each.)

a. Emigration, (pp. 96, 123).

b. Massacre, (pp. 20, 138-140).

c. "Bricks without Straw." (pp. 143-144 etc.)

3. *Three Missionary Opportunities,* (three speakers, 3 minutes each.)

a. Training leaders. Show importance in the next generation. Study carefully material, (pp. 91-92, 97, 117, 130-131.)

b. Healing the Sick. Present the attractive side of medical missions, (pp. 74, 79-80, 133-135).

c. Opening Doors. Show the new opportunities for reaching Moslems and the possible future, (pp. 140-144, Chapter VII).

APPENDIX

PROGRAM IV

RESULTS AND PROSPECTS

PURPOSE: *To deepen conviction and interest in our work in Turkey.*

The committee should use originality in presenting their conclusions on the book. The pastor might be asked to speak a few minutes upon it, or the visit of a missionary would be opportune.

1. *My New Impressions.* (10 minutes). The leader may ask ten members to state in one minute a new impression received from reading the book.

2. *Is it worth While?* (10 minutes). Let a strong speaker present the results of 93 years from pp. 75-79. Show contrast to the beginnings and the results of 50 years, (pp. 76-80).

3. *What is my Share?* (10 minutes). Here the deepest impression must be made. What can we do as individuals and as a society to assist the missionaries in their work in Turkey and to hasten the progress of the Kingdom? Let the question be raised: What can we do?

a. Discuss definite plans for increasing prayer for Turkey.

b. New educational plans for the future.

c. An "Every Member Canvass" for largely increased gifts to definite work in Turkey under the "Station Plan." Your society can have a share in the work in the Central Turkey Mission or the Eastern Turkey Mission at $30 or a fraction thereof, with four report letters a year.

d. Are there individuals whose eye will see these words, who might devote their lives to the cause of the Cross in Turkey? Ask definite prayer to this end.

4. *"What next in Turkey?"* (5 minutes). Let the leader present selections of the material from Chapter VII to show the possible future before us and commit the meeting to prayer for the fulfillment of these possibilities.

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